

11: 88. f.

THE
EVIDENCE
OF
CHRISTIANITY,

ASSERTED and PROVED

From FACTS, as authorised by SACRED
and PROPHANE HISTORY.

WHEREIN

All the Books of the OLD and NEW TESTAMENTS are distinctly *demonstrated* from the concurrent Testimonies of *all* Ages to be *genuine*, and written by the Authors to whom they are ascribed: *all* the PROPHECIES and TYPES of the MESSIAH in the *Old* Testament are particularly shewn by their *exact* ACCOMPLISHMENT in the *New* Testament to concur in the Person of JESUS of *Nazareth*, who is evinced to have written all those MIRACLES contingent to the MESSIAHSHIP; in opposition to the *Writings* of the *Unbelievers* in the present Age.

Abstracted from the *Great Huetius*, &c.

By JOHN ENTICK,
Student in DIVINITY.

To which is prefixed;

A PREFACE proving the *Falsity* of
Woolston's Allegorical Interpretation of the
MIRACLES of our SAVIOUR.

L O N D O N:

Printed for JOSEPH POTE, at Sir *Isaac Newton's* Head, the
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EVIDENCE

CHRISTIANITY



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T O
The MOST REVEREND
The ARCH-BISHOPS,
The RIGHT REVEREND
The BISHOPS,
AND
The rest of the CLERGY
of this NATION,

T H I S W O R K,

*Written with a true Design to obstruct
the present Growth of Infidelity,*

Is inscribed and submitted by

Your most obedient

humble Servant,

JOHN ENTICK.

TO

The Most Reverend

The ARCHBISHOP

The Right Reverend

The BISHOP

(MILITARY)

The King of the Netherlands

of the Netherlands

THE HON. W. VAN

Minister of the Interior
The Hague, Grand Duchy of Holland

It is intended and intended to

bring the two most important

into a single system

have been

Could not

JOHN VAN



THE
PREFACE.



WHEN in our Days
some Favourers of
the ancient *Arians*
dared to broach that
impious Doctrine against the
Abyos, the *Son* of God, and they
suffered to pass unpunish'd, what
could we expect would follow
such a Toleration, than what we
have lately seen come to pass.
Could the World be thought

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less wicked in its Inclinations now than in those Days, and could we then think any other than such Tenets would at length inevitably lead their Espousers, as in those Days, into absolute Infidelity? The Days I speak of, to which these grow up parallel, were in the Reigns of *Constantinus*, *Constantius* and *Constans*, Emperors, when *Arianism* bore such Sway, or at least was conniv'd at, so that in a following Reign it carried the then Christian World back into Infidelity and Irreligion, under *Julian* the Apostate. Blessed be our divine Creator, who has taken care at least to give his People a Religious King, so that we need not
fear

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fear an authoris'd Apostacy; but let us beware of the wicked Suggestions of the evil-minded, and not only that, but as our Forefathers have shew'd us the Way in their learned Works against *Celsus, Julian, Porphyry, &c.* let us with the best of our Endeavours beat off from the weak-hearted all the Efforts of the Enemy, until Truth shall be engrafted throughout all Generations, always minding to adhere to a Catholick Spirit, which never injures either Truth or Justice; but, govern'd by Charity in an Examen of ill Doctrines, frankly quits Expediency, wishing they may prove less wicked than they appear, that the Ap-

A 4 proaches

viii The PREFACE.

proaches to Faith and Piety may be nearer, the Dissuasives fewer, and a Conversion less difficult.

THIS is the Duty of every Christian, according to the Talent God has favoured him with, so long as the unrighteous *Mammon* forces his Way into the Croud ; and by this means, if the Works of *Caius* or *Titius* don't do it effectually ; yet we need not fear, but the whole Body of learned Illucubrations of the truly Orthodox Writers will in Time, under a Christian King, either totally expel the irreligious Poison, or dam it up within the Compass of Paper-Walls. Whence will accrue a
twofold

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twofold Benefit to Christians: a Confirmation of their salvifical Faith, and an Extirpation of Infidelity. This is *the Way Christianity has always trodden, drawing thereby Good out of Evil; destroying only the Works of the Devil; condescending to, and sanctifying all, except Falshood and Dishonesty, in Imitation of its Lord and its God**. By this means, not only the Hereticks of the first Ages were confounded, as appears in Fact from the Apostolick Writings, and the primitive Works of the ancient Fathers; but we are assured, by later Examples, the prejudiced

* Tertull. de Baptis. c. 7. S. Leo, Ser. 7. de Jejun.

have

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have been convinced, the ignorant instructed, the sober and well-minded confirmed in all manner of Truth.

IN consequence to this primitive Zeal, many of our Divines have successfully interposed, by Word and Writing, their learned Faculties between their Flocks and these modern Wolves, who, under a religious Disguise, endeavour to divest Christianity of all Truth or Credit; yet none more gloriously than the Right Reverend the Lord Bishop of *London*, whose PASTORAL INSTRUCTIONS to his Diocesans, will not only rise up continually against Infidelity, but perpetuate

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tuate his Lordship's indefatigable Zeal and Learning to every future Age: Is this Duty less in other Pastors? The said *excellent* Letter* puts the Answer in my Mouth; tells us, that it's *necessary* for, and *incumbent* on, the Pastors of *Christ's* Church to defend his Spouse: and with a great deal of Reason; for they, by their Institution and Business, are to be the Doctors and almost Oracles of their Flocks in Wisdom and Honesty, human and divine; since all that Reason can produce, and Revelation can sustain, is assign'd to their Cognisance, and is to be dispensed from their Treasures.

* Page 23.

ALTHO'

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ALTHO' a Reformation has ensued upon these Orthodox Writings; yet, as 'tis not completed, it can't be thought *superfluous* in me to follow after with my tender Affections for the Christian Cause; since the Fire is not thoroughly quenched, and there is Water enough to be brought: Neither can it be thought *presumptuous*, as if I, a little Atom, would rank my self with the Sun; since it's very judiciously said, and Experience teaches, "That the Writings, which have been set forth with great Learning, Strength and Perspicuity for the Maintenance of Religion and

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“ and Detection of the Sophis-
“ try of our Adversaries are ei-
“ ther *too* large or *too* learned to
“ be read and examined by the
“ generality of People, and con-
“ sist of such a Chain of Rea-
“ soning as Persons of *common*
“ Capacity cannot easily follow
“ and comprehend, who, as
“ they have *less* Leisure as well
“ as Ability, to enter into par-
“ ticular Examinations, are more
“ liable to be imposed upon,
“ and more likely to be attack'd
“ by the Enemies of Christiani-
“ ty”. For *this* Reason, and
for that 'tis a *National* Concern
to check and suppress the grow-
ing Prophaneness and Impiety,
I have drawn up, from the great
Huetius,

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*Huetius**, &c. the following Treatise, and offer it to the *publick* Use, which is so methodical, so short, and yet comprehensive, so disincumber'd from foreign Arguments and conclusive, that I fear not its wish'd for Success; which is, that it may complete the Overthrow of *all* the Emisseries of *Satan*; that it may convince *all* unbiass'd Minds, that neither Prophecy *alone*, nor Miracles *alone*, be capable of evidencing the Truth of Christi-

* ——— Ac optaverunt multi & sæpe postularunt a me, ut librum in Epitomen contraherem. Ego vero optabam id quoque — atque hæc alienæ potius industriæ opera visa est, quam meæ. *Huetius in Præf. ad Dem. sexta Edit. Francofurti.*

anity;

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anity; and, finally, to talk of *Literal* Prophecy and *Allegorical* Miracles, is to talk of a *Non-Entity*.

AFTER such a plausible Assertion, I may reasonably think a *Specimen* of my Performance will be desired; which is as follows. My Intent in this *short* and *copious* Work, is, to gather *all* the Proofs from sacred and prophane Writings, of what nature soever they be, for the **GENUINENESS** of the *New* and *Old* Testaments, which is chiefly performed “ by shewing *Their*
“ Books to be written by the
“ Authors to whom they are ex-
“ pressly ascribed, under whose
“ Names

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“ Names they are frequently
“ cited, by the Writers of the
“ very next Age, and of every
“ subsequent Age ; and not on-
“ ly received as such by the
“ Christian Churches, but ad-
“ mitted by Jews as well as by
“ Heathens, in their Writings
“ against Christianity ; not to in-
“ sist on the *Samaritan* Version
“ of the *Pentateuch*, and the
“ Version of all the Books by the
“ *Septuagint* ; the like may also
“ be said of the Primitive Ver-
“ sions of the Books of the New
“ Testament into several langua-
“ ges. These are the known
“ Evidences to prove, that any
“ *ancient* Book, whether sacred
“ or prophane, was really writ-
“ ten

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“ ten by the Person whose Name
“ it bears”. Here our modern
Deists, who pretend all Christi-
an Writers are reduced, in the
first setting out of their Argu-
ments, to suppose the *Genuine-
ness* of Scripture, which they ab-
solutely deny, shall find I have
put their *Genuineness* to the Test,
and prove them *genuine* in the
first place by most *known Evi-
dences*. Here the *Jew*, the *In-
fidel*, the *Arian* and *Socinian*;
here *every one* that deny JESUS
CHRIST to have been predicted
either *primarily* and *directly*, or
remotely and *obliquely*; or that
acknowledges the MESSIAH to
have been prophesied of, but
obstinately withstand that the
a Life,

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Life, Facts and Death foretold of the MESSIAH are accomplished in JESUS CHRIST; and finally, who confesses JESUS to be CHRIST, but deny that he was foretold; I say, all these may, desirous of Truth, find here an irrefragable Argument for our Divine Institution. Let them crave Scripture, here they shall find the whole concurring against blasphemous *Doxologies* and all Irreligion. Let them crave *primitive* Authority for what is alleged, here they shall find the whole Body of the Fathers. If they crave PROPHECIES, they abound in every Page. If they thirst after MIRACLES, *except ye see signs and wonders ye will not believe**,

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*believe**, they flow in every Word: for tho' PROPHECY is not included in MIRACLES, *in ostensione virtutis*†; yet MIRACLES are always included in PROPHECY, *in ostensione spiritus*, whose every Event is a new MIRACLE; which *Events* I have laid collateral to their *Prophecies* in my ninth *Proposition*, having first proved them *all* by *known Evidences* in the eight former *Propositions*.

FROM what has been said in the preceding Paragraph, the incredulous may plainly see that I proceed to the Subversion of

* John 4: 48.

† Orig. lib. 1. cont. Cels.

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their Whims; for I neither insist upon any *particular* Prophecy, nor do I rest the whole Evidence of Christianity upon the *Types* and *Prophecies* of the “ Old Testament *only*: I proceed upon undeniable FACTS “ and upon *plain, strong, and* “ *direct* Consequences flowing “ from *them*, which are obvious to the meanest Capacities”: which FACTS must be allow’d to be *originally* PROPHECIES, or how should they be known to give a *Character* to the Person that performed them suitable to him that had been expected? or how expected if not foretold? This verily caused *Grotius* to alledge, that

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that Prophecy gain'd the greatest *Authority to the Gospel*, it convinced the incredulous, it strengthened the faithful, it has always been accounted a divine Inspiration, and therefore termed *Divination**.

I HAVE indeed primarily insisted for this Cause on Prophecy in *general*, as may be seen in my ninth *Proposition*; but no further, than to evince from their *whole Concurrence*, that they have had their *Event* in JESUS of NAZARETH. I might without this Argument have proved *Him* a PROPHET and a

* In 1 Cor. 14. 1.

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Worker of MIRACLES *: but that would not have issued in a consequence that He *alone* was the MESSIAH ; *neither* of these could have been a *certain* distinguishable Character of the Son of God : for MOSES was a *Prophet*, and also worked *Miracles*. Others have also been *prophefied of*, as *Cyrus, Alexander, &c.* Therefore we see the *Necessity* as well as the *Certainty* of our Argument, which distinguishes him *alone* from *all* others, that have been *prophefied of*, or were *Workers of Miracles* : *He alone is the Messiah in whom alone all the Prophecies relating to the Messiahship agree.*

* John 5. 14. 7. 40, 41. 4. 25.

He

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He must be not only *prophefied* of, but be himself a *Prophet*: This is his *fingular* Character. He must have been preferable to the *Prophets*, in that they *prophefied* and were not themselves foretold; and above the *Heroes*, &c. that were *prophefied* of, and were not *Prophets*. In him *alone* is found this *double* Privilege. *I will*, fays GOD by his Prophet *Moses*, *raife in the middle of your brethren a prophet like unto you: I will put my word in his lips, and he fhall declare all my ordinances: and whofoever refufes to hearken to his voice fhall fall under my vengeance.* Compare this Promise to that of *Malachi*, the *laft* Prophet under the

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Law of *Moses* : Remember ye
the law of Moses my servant *,
&c. and we must conclude with
the *Thalmudists* concerning the
Relation *this Prophecy* bore to
the MESSIAH. That this Pro-
phesy was accomplished in the
Person of JESUS of *Nazareth*
does plainly appear from our
Parellism in the ninth *Proposi-*
tion ; where is noted not only
the PROPHECY, but the FACT.
Let then every serious Reader
compare the Evangelists *Mat-*
thew^a, *Mark*^b, *Luke*^c to *Sueto-*
nius^d, *Dio*^e, and *Josephus*^f, and

* Mal. 4. 4. ^a Matthew, 24. 15, and
34. ^b Mark, 13. 14. and 23. 30. ^c Luke,
19. 32, and 41, &c. 21. 20. and 23. 27.
^d Lib. 5. in Vesp. ^e Dio, lib. 66. ^f Jo-
seph. Bell. Jud. lib. 7. c. 1, and 21.

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give as much Credit to what they relate of the Siege and Destruction of *Jerusalem*, as to any other passages out of the same Authors, and he must inevitably grant that FACT to have been *prophefied*, and that PROPHECY to have been ended in Matter of *Fact*, and if not the *only*, yet the *most* distinguishable Character of the MESSIAH: hence flows a direct consequence, that the MIRACLES wrought by our blessed *Redeemer* must be *real* and *true*, not *merely* allegorical, by which term the evil-minded would endeavour to overthrow the Veracity of those evident FACTS, or *they* never could answer the Intent of their TYPES
and

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and PROPHECIES, of which they are the *Substance*.

I AM taught to avoid Novelty, to eschue those By-paths and Extremes of *Literal* Prophecy only, or Miracles only, by the great *Doctor* of the *Gentiles* saying: *My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit (PROPHECY) and of Power (MIRACLES:)* I walk safest in this middle way, cleaving to the *Substance* of the *Miracle*, and venerating the *Spirit* or the *Prophecy*. If MIRACLES only had been a sufficient Testimonial of the *Messiahship*, why raised God so many Prophets

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phets to foretel him? Why were they inspired not only to describe the *Time* of his Advent, but also the very *Place*, and every Circumstance of his Birth, and all the other Passages of his Life, Death, Resurrection and Ascension? These *Prophets* and *Prophecies* could not be in vain! They for certain were to avouch the *Reality* of their Event in the MESSIAH: therefore should we admit that some of the *Miracles* proper to the MESSIAH, by being foretold, were not *out of the Power of Art or Nature to effect*; yet of a necessity they must be granted *Real Miracles*, because they concur with *all* the concomitant Facts incident to the

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the MESSIAH, and are the certain Events of *supernatural* Prophecies in *Jesus Christ*. Whence I infer, that altho' the evil-minded endeavour to overthrow the *abstract* Miracles of *Jesus's* curing the Blind, Lame, Deaf and Dumb, by putting *that* Power in any other *able* Physician, the Concurrence of the whole Completion of *all* the Prophecies, in *all* these *Facts*, manifests them *all* to be *individual* MIRACLES.

NOR will it be improper to mark in this place, that the *vulgar* Notion of a *Miracle's* being *only the Work of some supernatural Hand, and in itself out of the reach of Nature*, does not exclude the *Marvellousness* of a Work,

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Work, because it may, as to the *Substance*, be performed by *Nature's Power*, or *Creature's Art*. Thus we see a *Miracle* consists not chiefly in the *Thing* done, or *Fact*, but in the *Manner* of doing it: as for example, a *Fever* may be cured by *Art*, and not be a *miraculous Cure*; but if it be cured by a *Command*, a *Touch*, or in the *Operator's own Name*, it will be a *Miracle*. Therefore the *Miracles* of our *Saviour* were *real Miracles*.

THIS is my Way and my Guide to my dear *Redeemer*; pray God that *all Mankind* tread therein. I don't exhort any one to *my Way*, as a Way of my own; it's the Way trodden by *St. Paul*,
and

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and, no doubt, by the rest of the *Apostles* : With me concur the *whole* Body of the Fathers : and if this Guide to Truth pleases not every Kidney, let him that likes it not forbear slighting my Authorities, they for a while may chance to be *above their Apprehension* : for their sakes then salute them with *Veneration*, and at last they will open the *Understanding* to receive them. I don't advance any *single Opinions* ; here is an *Harmony and Agreement* of them, which is allow'd even by the impious to be of *such weight as to beat down all Prejudice, Opposition and Contradiction before them**. But I fear

* First Discourse upon the Miracles of our Saviour.

this

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this is but a pretended Submission of those that cry out constantly for the Faith of the Fathers, and at the same time shew themselves to have no Faith at all.

WHATEVER I here publish, I declare is dictated with a Mind sincerely desirous to *know* the Will of God, and firmly resolved to comply with whatever shall *appear* to be his Will, always careful and diligent in the Use of all those *Means* which God has afforded me for the right Understanding of his Will: And I am so far from affirming, that there can be no full and sufficient ground of Conviction without a *critical* Enquiry into the
the

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the TYPES and PROPHECIES, that I would advise *all* well designing Men not to perplex themselves with their *Detail*, but only to take them in the *Bulk* for a just Proof of the MESSIAHSHIP accomplished in *Jesus Christ*, in whom they have ceased to be *Prophecies*, and appear to his Posterity *true* and *real* Facts ; the Subject of the ensuing Treatise ; which, according to the Custom of *Mathematicians*, who of all others argue the most closely, I shall begin with the *Definitions* of my *Propositions*, and lay down such *Principles* as are *universally* allow'd to be *demonstrative* Verities.

The



The EVIDENCE OF
CHRISTIANITY,

SHEWING

From the concurrent Testimo-
nies of the New and Old Te-
stament, that JESUS of NA-
ZARETH was the MESSIAH.

DEFINITION I.



*HE book is genuine, that was
writ by the same author, and
at or about the same time,
it is said to be written.*

DEF. II.

*The book is cotemporary, that is writ
at or about the time, the deeds there-
in contained happened.*

B

DEF.

DEF. III.

An history relates things, that were past, at the time it was writing.

DEF. IV.

A prophecy predicts what is not, and which can't be foreseen by natural causes.

DEF. V.

That religion is true, that hath only truth for its object.

DEF. VI.

The Messias is God and Man, sent from heaven to save man, and was prophesied by the Prophets in the Old Testament.

DEF. VII.

The Christian religion is that, which owns Jesus of Nazareth to be the Messias, and believes all the prophecies of him, as they are set forth in the New and Old Testament.

POSTU-

POSTULATE I.

'Tis only desired that as much credit may be given to our demonstration, as to other arguments of like force.

The reasonableness of this Postulate is so apparent, that none of a sober judgment, I presume, will deny my request: for, *was there not equal credit given to arguments of equal force, even the Geometrical demonstrations could not work an assent in the auditor, as a demonstration ought to do; because as they bear an equal force from the same science, but differently credited, consequently that science could give no demonstration.*

POSTULATE II.

'Tis desired of the reader to peruse this demonstration with an unbiass'd docil mind, and desirous to learn.

AXIOME I.

That book is genuine, which was so esteem'd by the next and a continual series of following ages.

The verity of this *Axiome* is so manifest, that should it be denied, no credit could be given to those, who assert such a book is *Varro's*, *Cicero's*, *Virgil's*, &c. for they are mere *names* in themselves and a *dead letter*, not able to cause any belief, was it not that a *continual agreement and mutual opinion of all ages, from the time they are said to be writ*, causes an *assent* of our understanding.

AXIOME II.

That history is true, which relates deeds, as related in other cotemporary histories, or subsequent to the acts.

AXIOME III.

That prophecy is true, which hath a true event.

AXIOME

AXIOME IV.

All prophecy (i. e. true) is from God.

Whoever doubts of this *Axiome*, let him consult the prophet *Isaias*, chap. xli. 23. xliv. 7. xlviii. 13. &c. *Deut.* xviii. 22. xiii. 3. *Eccl.* viii. 6. and *Prov.* xxvii. 1. also *Tertullian*, who says ^a: *Idoneum testimonium Divinitati, veritas divinationis*; for man is ignorant of what's to come; which the *Jews* must grant, and the *Heathens* can't deny, attributing the knowledge of futurity to *One God*: whence they call their *soothsayers*, *Divines* ^b: for the better confirmation of which, note this of the poet *Statius* ^c: *Nescia mens hominum fati, sortisque futurae*: yet the *Heathens* have varied in this opinion, for some ^d of the *ancient philosophers* took all power of divination from *God*, consequently more from

^a Apolog. c. 20. ^b Gell. lib. 14. c. 1. Liv. lib. 25. Hor. carm. lib. 3. od. 29. Manil. lib. 5. Juv. Sat. 6. ^c Stat. Theb. 3. ^d *The Epicureans.*

man; and Cicero^e in an *Academical* boldness voucheth: *Nil est tam contrarium rationi & constantiae quam fortuna, ut mihi ne in Deum quidem cadere videatur*; &c. but, with greater rashness, the *heresiarch* Marcion^f affirms: *Deum neque esse bonum, neque præscium, neque potentem*. Again, *Aristotle*, and our *modern Peripatetics*, viz. *Alexander, Amphrodisæus, Themistius*, and *Averroes*, make God only to have an *universal* and confused *notion* of all things, but of *nothing* in particular. Again, the *Stoics* taught that God alone was the *knower* of *futurity*; so *Seneca*^g, *Celsus*^h, and *Jamblicus*, who, in his book of divine mysteries, says: *Vaticinium missum esse ad nos divinitus, totaque præsaga potestas refertur ad deos*, &c. To these might be added other Heathens, as *Porphyry*, and *Proclus*, &c. but, in this time, *Christian philosophy* dispersing its rays,

^e Lib. 2. de Divinatione. ^f Tert. lib. 2. contra Marcion. ^g Lib. 4. de Benef. c. 32. ^h Orig. contra Cels. lib. 7.

we shall see more clearly by tracing its illuminated doctrine, beginning at the thrice celebrated *divine St. Hierom*ⁱ: *Confitentur*, says he, *magi, confitentur arioli, & omnis scientia secularis litteraturæ præscientiam futurorum non esse hominum, sed Dei; a quo probatur prophetas Dei spiritu locutos, quia futura cecinerunt*. Neither does the heathen *Plato*, correcting his master *Porphry*, say less: *Soli furore divino correpti vere vaticinantur*^k. Whence we will conclude from our *fourth Definition*, that the *faculty of prophesying is from God alone*.

Were these *Principles* compar'd with the numerous *geometrical* series of *Definitions*, *Postulates* and *Axiomes*, I am certain they would sooner be embraced; for here are not those *doubts* and *continual alterations* as in *geometry*; as the whole school of *geometricians* by their discrepancy manifest, blaming each other for turning *Postulates* into *Axiomes*, and *e contra*; and

ⁱ In Dan.^k In Phædro.

for making *Definitions Axiomes* and *Postulates*, and *e contra*. Again, ¹others make more or less *Axiomes*, as *Heron* counts *three*, *Theon* *twelve*, *Clavius* *twenty*, *Campanus* *nine*, who thinks that an innumerable more may be added, but only *ten* are commonly received. Now judge whether *ours* or the *geometrical Definitions, Postulates* and *Axiomes* be more stable and solid, and then, which more to be credited; that, which is only conceived in the mind; or which we see with our open eyes? Yet note I speak not this to lessen *geometry*, for it ought to be extolled, and I would sooner acquiesce in it than any other *natural reason*; therefore I only assert this, *that there are some moral evidences or propositions, here asserted, of equal evidence with the geometrical*; from whence may be drawn a proof, for *Christianity*, equally as demonstrative and convincing, as thence for *geometry*: so

¹ Proclus lib. 3. in Euclid. Plato in Phædro, Sex. Empir. adv. Math. lib. 3.

that those, who esteem the service and worship of *God* to be only vain inventions of men, may be brought to embrace the *truth* after a true knowledge of their *erroneous opinions*.

HAVING thus settled the *Principles* above, upon which I intend to build the following treatise, I shall endeavour to explicate it in *ten PROPOSITIONS*; which, being *moral questions*, can't be explained with that *brevity* and *simplicity*, as the *geometrical*; but I promise them *equally* as *perspicuous* and *demonstrative*.

PROPOSITION I.

The books of the New Testament are genuine.

THIS *Proposition* is proved from the *first Definition*, and *first Axiome*; for the *books of the New Testament*

Testament were writ by their reputed authors, and at or about the time they are said to be written ; and have been esteemed such by a continual series of ages immediately following : therefore they are genuine. But for the better information of the reader, we will examine every particular book of the New Testament, and shew them to agree with the first Definition and Axiome.

The *gospel of St. Matthew*, as it hath obtain'd the first place in the *New Testament*, so here it shall be first examined. This *gospel* is ingenuously cited by *Clemens^m Romanus*, cotemporary with *St. Matthew* and the other *apostles* ; by *St. Paulⁿ* and *Barnaby^o* ; by *Ignatius of Antioch*, *Poly carp*, *Irenæus*, &c. which testimonies, being drawn from the *same*, and the *ages subsequent to the time it was written*, suffice to prove its *genuineness*, according to the *principles* establish'd above.

^m In epist ad Cor.

ⁿ Ad Philip.

^o In epist.

The *gospel of St. Mark* is equally as easy to be proved ; for *St. Peter*^p, *Papias*, Bishop of *Hierapolis*, *Clemens Alexandrinus*, *Justin*, *Irenæus*, and many others ; as also *Porphyrus*, while he rashly carps at it, proves its *antiquity*, and γνησιότητα.

The *gospel* according to *St. Luke* was early manifested by his master and teacher *St. Paul*^q ; for as often as you read in *St. Paul's works* these words : *Secundum evangelium meum ; according to my gospel* ; it must be understood of the *gospel* according to *St. Luke*. After *St. Paul* we have the testimonies of *Eusebius*^r, *Clemens Romanus*^r, *Justin*, *Ignatius*^r, *Irenæus*, &c. neither does the wickedness of the hereticks *Cerdo* and *Marcion* appear less in the defence of its antiquity, while they endeavoured to expunge the two first chapters, receiving the rest as *genuine*.

^p In epist. & evangelio ejus nomen ferente.

^q 2 Cor. 8. 18.

^r Hist. lib. 3. c. 4.

^s Ad Cor.

^t Ad Eph.

Here

Here, before we examine the *gospel* of *St. John*, let us enquire into the *Acts*, which were writ by *St. Luke*, as he himself bears witness in his *Pro-æmium* to the same *Theophilus* mentioned in his *gospel*; so that what proves the *gospel* proves also the *Acts* to be writ by *him*, which opinion I will embrace with *Philastratus*^u and *Eusebius*^x, &c.

Now let us proceed to the *gospel* according to *St. John*. There have been many opposers of this *gospel*, who generally draw their arguments from divers texts of the same *gospel*, viz. chap. xxi. 22, 24. because in the first he speaks, as it were, *definitively* of his own death. In the second, he speaks of himself in the *plural number*: therefore it was writ by more than one. To answer this frivolous objection I only ask, what is more common amongst authors than to speak in that manner? Did not *Christ* himself speak so to *Nicodemus*^y? Besides,

^u Hær. 36. ^x Hist. lib. 4. c. 29. ^y John 3. 11.

where

where *St. John* says *Scimus*, or *we know*, he includes his *fellow Disciples*, as if he had said, *I and the rest*. Again, let me ask if he speaks not of himself in the *singular number*? Our antagonists can't for shame but answer, yes; for 'tis so apparent in chap. xiii. 23. and xxi. 25. that it can't be deny'd. Yet this proving does not do it so effectually, as the *testimonies* and *authorities* of *Irenæus*, *Justin*, *Clemens Alexandrinus*^z, and *Amelius* the *Platonic philosopher*^a, do, according to our *first Definition* and *Axiome*.

The *first Epistle of St. John* was never doubted, nor can it; for his disciple *Papias*, *Irenæus*, *Tertullian*, *Clemens Alexandrinus*, *Origen*, and all other *ecclesiastical writers*, bear witness of its veracity.

But there ariseth some controversies about the *second* and *third*; for some would have them writ by *another John*, a *priest* and *disciple of our*

^z In Hypotyposi: Evang. lib. II. c. 19.

^a Apud Eusebium in præp.

Lord. To this *Irenæus*^b subscribes ; but *Tertullian* cites the *second* as *canonical*. Yet these controversies of the *ancients* and *moderns* are of so little weight against us, that on the contrary they prove them *genuine* according to our *first Definition* and *Axiome* ; for they all agree it was a *John*, which *John* was a *priest* and *disciple* of our *Lord*, that writ these *Epistles* at or about the time they are said to be writ : therefore they are *genuine*.

It will be sufficient to evacuate the opinion of those, who make *John Mark* the author of the *Apocalypse*, to satisfy my reader that *Justin Martyr*^c, *Irenæus*^d, *Tertullian*^e, *Clemens Alexandrinus*^f, &c. bear proof sufficient of their *author*, *John the evangelist* : wherefore

I pass to the *epistles* of *St. Paul*, whose *antiquity* is no less gather'd from their being repudiated by the *heretic*

^b Lib. 1. c. 12. ^c Dial. cum Tryph. ^d Lib. 4. c. 37, 50. & 5. c. 30. & apud Euseb. lib. 5. c. 8. ^e Adv. Marc. lib. 3. c. 14. lib. 4. c. 5. ^f Apud Euseb. lib. 3. c. 23.

Ebion, who liv'd in the days of the *Apostles*, and the *heretic Severus*, in the reign of the Emperor *Trajan*; than from the honourable mention made of them in the ^f *Epistle of St. Peter*, and from the quotations cited out of the *first Epistle to the Corinthians* by *Clemens Romanus*; *Polycarp* hath approved of those to the *Galatians* and *Philippians*, and *St. Barnaby* does the like of those to the *Philippians*. *Tatian* and the *Encratics* rejected those to *Timothy*, which we find nevertheless quoted by *Clemens Alexandrinus* ^g and *Tertullian*. But the greatest controversy amongst the ancients was concerning *the Epistle to the Hebrews*; some attributing it to *Paul*, some to *Luke* and *Barnaby*, and others to *Clement*; so *Tertullian*: whence at least its antiquity may be gathered, as also from its being rejected by *Tatian*, *Marcion* and *Caius*. To what *Philastratus* ^h objects, that it used not to be read in the *Primitive Church*, he answersⁱ: because

^f 2 Pet. 3. 15, 16.

^g 2 Strom.

^h Her. 88.

ⁱ Philastr. *ibid.*

they were depraved with *heretical additions* : whence, if we grant the authors to be uncertain, yet it follows that 'tis of the author (viz. one of the four) to whom it is commonly attributed ; so, genuine according to our first Definition. We embrace the opinion which calls it *Paul's*, because 'tis defended as such by the *best writers*, and decreed as such by the *universal Church*.

The *Epistle of St. James* was placed in the canon of scripture by *Eusebius*^k, before whose time we find it mentioned by *Clemens Alexandrinus*^l, *Origen*^m, *Tertullian*, &c. which are sufficient proofs.

*Eusebius*ⁿ assures us, that the *first Epistle of St. Peter* was never doubted, and cites *Polycarp*, *Papias* and *Irenæus* for having quoted it ; as also *Origen*^o did ; and, tho' some have doubted of the *second* upon the diffe-

^k Lib. 2. Hist. c. 23, 25. lib. 6. c. 14. ^l In Hypotyposi. ^m Hom. 13. in Gen. & 7. in Jos. ⁿ Lib. 3. c. 3, 39. lib. 4. c. 14. lib. 5. c. 8. ^o Tom. 5. in Joh. Hom. 13. in Gen.

rence of its stile from the former, yet *Origen*, *Eusebius* and *Hierom* make it the *undoubted* work of *Peter*, which may otherwise appear from 2 *Pet.* i. 17, 18. iii. 1. iv. 15. and its being placed in the canon of scripture by *Clemens Alexandrinus*.

The last *Epistle* of the *New Testament* is that of *Jude*, which seems to have been written against the *heresiarchs*, *Nicholas* and *Simon*, who liv'd in the apostles time; but whereas the chief defence of *Christianity* laid not in these, so they have been less mention'd; yet this *Epistle* was placed in the canon of scripture by *Clemens Alexandrinus*, *Athanasius*^p, *Gregory Nazianzen*, &c. which prove its antiquity.

Having thus proved *all* and *every one* of the *books* of the *New Testament* to be *genuine*, we then meet with this objection, that there are other *Gospels*, *Epistles*, *Acts* and *Apocalypses* carried about. To which I answer: the same

* In Synopf.

C

reasons

reason, that proves the *genuine*, will disprove the *spurious*; for none of them can agree with our *first Definition* and *Axiome*; so that by proving the *genuine*, the *spurious* will be presently found out. And again, those, who urge, that some things have been *added, diminished and changed*, I will ask, what *book* is so happy to escape the hand of a *critick* and *librarian*? But as long as there is nothing relating to *Faith* either *added, changed or diminished*, that argument rather makes for us; for the *Church* hath always been careful to correct such *sacrilegious scriveners*, by immediately excommunicating and expelling them the *fold of Christ*. Therefore the books of the *New Testament* are *genuine*, which was to be proved.

PROPOSITION II.

The books of the New Testament were all written at, or about the same time.

THIS follows from the *first Proposition*, where it was proved, they were *genuine*, according to the *first Definition*; and they are said to contain what happen'd at or about the time they were written; but such books are cotemporaries according to our *second Definition*; therefore cotemporaries.

PROPOSITION III.

The historical part of the New Testament is true.

THIS Proposition agrees with my *second Axiome*; for the four *Evangelists* wrote agreeable to one another,

another, all in one age, and so were *cotemporaries*; therefore it is true. But, for the greater satisfaction of the reader, those histories most controverted, and on which our faith mostly depends, shall be clear'd: and first, that of *St. John Baptist*, whom *Josephus*, *Matthiades* and *Gorionides* mention to have baptiz'd the *Jews* for the remission of sin. He also, and *Suetonius*, *Tacitus*, *Plinius Junior*, *Porphyry*, *Phlegon*, *Trallianus*, *Celsus*, *Numenius*, *Lucianus*, &c. mention *Christ Jesus*. *Celsus*^q, and the books^r of the *Roman Censure* prove, conformable to scripture, the *country* and *parents* of *Christ*, and also *R. David Ganz*^f, a *Jew*, delivers to us the place of his *birth*. Of the *Star* that appear'd, when *Christ* was born in the east, *Julian the Apostate* bears sufficient witness, while, being obliged to confess it, he endeavour'd to prove it

^q Apud Orig. contra Cels. lib. 1.
^r Justini & Tertulliani contra Marc.
^f Davidis.

^r Apolog. 2.
^f In germine

natural. Macrobius^t, an heathen, mentions *Herod's cruelty* in slaying the *children*, and *Phlegon*, who liv'd under the Emperor *Adrian*, &c. confess^u *Christ* to be a *prophet*: his *miracles* are allowed by our greatest enemies, the *Thalmudists*; and *Julian*, who, not able to deny them, calls 'em the *works* of the *devil*; conformable to which *Porphyry* said: *It was no wonder, Esculapius and the other gods being driven away by the coming of Jesus Christ, that their cities were destroy'd by plagues.* The *Thalmud Sanhedrim* reads, *In vespera Paschatis suspenderunt Jesum*, of which also *Tacitus*^x bears witness. Next, the great *defection of the sun* at our *Lord's death* is recorded in the *publick instruments*, of *heathen Rome*, which *Lucianus Antiochenus*, martyr, cited at *Nicomedia* before the *president's Tribunal*; and *Phlegon* speaks very particular, as fol-

^t Lib. 2. c. 4.

^u Thalm. p. 4. lib. 6. Abod. Elilim, c. 1. Cels. apud Orig. contra Cels. lib. 2. Julian. apud Cyril. lib. 6. contra Julian.

^x Lib. 15.

annal. y Tertull. Apolog. c. 21.

lows: 13 lib. *Olymp. Chron. quarta anno CCII Olympiadis* (which was the 18th of the Emperor *Tiberius*, in which Christ died) *magna & excellens inter omnes, quæ ante eam acciderant, defectio solis facta est, dies, hora sexta, ita in tenebrosam noctem versus, ut stellæ in cælo visæ sunt, terræque motus in Bithynia, Nicææ urbis, multas aedes subvertit.* Hear also *Gressonus*^z: *About the 18th of Tiberius in the month of April, the sun defeeted out of its natural course, which strangely frighten'd the emperor of China, Quamvictius.* What arguments may be raised against the nature of this *Eclipse* *Petavius*^a very learnedly refutes. *Hegesippus*^b records the *Execution of James*^c, as also does *Josephus*^d, and *Origen* from *Josephus* in a quotation not extant at this time in *Josephus*, and is as follows: *Hæc cum contigerunt Judæis in ultionem Jacobi Justi,*

^z In his History of *China*.

^a De Doctr. temp.

lib. 10. c. 24.

^b In Euseb. Hist. lib. 2. c. 23.

^c Act. 12.

^d Antiq. lib. 20. c. 8.

fratris

fratris Jeshu, qui dicitur Christus, quoniam eum, cum justissimus est, Judæi interfecerunt^e: which testimony of *Christ*, as well as many others, has been eradicated by the *Jews*, which may be seen in *Origen*, *Eusebius* and *Hierom*. To the assaults of our opponents concerning this text, I will wave all other answers, but the consent of the *Ancients* from *Eusebius*^f, *Hierom*^g, *Isidore*^h, *Sozomen*ⁱ, *Cedrenus*^k, *Nicephorus*^l, *Suidas*^m, &c.

Having culled out the *chief historical* passages of the *Gospels*, we will pass to the *Acts* of the apostles, and hearken, first, to *Suetonius*ⁿ, calling *Christianity*, *superstitionem novam & maleficam*; and *Porphyry*, endeavouring to calumniate *Peter*, produceth the *punishment* of *Annianus* and *Saphira*. After the *apostles* days, historiographers in all times and places have delivered

^e Et alibi; *junior autem Ananus*, &c. ^f Dem.

Evang. lib. 4. hist. lib. 1. c. 11. ^g De scriptoribus Eccl. in Joseph.

^h Lib. 4. epist. 225. ⁱ Lib.

1. c. 1. ^k Hist. comp. p. 196. ^l Hist. lib.

1. c. 39. ^m In Lexicon, &c. ⁿ Neron. c. 16.

to posterity the memorable deeds of the increasing *Church*, and of one especially the *emperor* *Mark* testifies to the *senate* by his letters, shewing how his *drooping army* was succoured with *rain* from *heaven* by the *devout prayers* of his *Christian* soldiers. How did *Theodosius* subdue the rebels, *Eugenius* and *Arbogastes*? was it not *orando magis quam feriendo*, says the great *St. Austin* and the poet *Claudian*^p? Who would have a further account, let 'em consult *Labbe's Acta Sanctorum*, who has made a rare collection. See also *Pliny*^q, *Arrianus* the philosopher in *Adrian's* time, *Epictetus*^r, *Gallenus*^r, and *Marcus Aurelius*^r, who, admiring their constancy in persecution, calls 'em vulgarly, *animosi & fortes, seu desperati*, choosing rather a den of savages or a fiery furnace, than once to renounce their *Christianity*. But amidst all these persecutions this is mostly to be ad-

^o See *Tertullian*, *Eusebius*, *Hierom.*
consulatu Honorii.

^q Lib. 3. epist. 97.

^p De tertio
Lib. 2.

c. 9.

^r De differ. pulsuum, lib. 3.

^r Lib. 21.

mired, to see the very persecutors honour *Christ* with divine worship: for *Tiberius* being informed from *Pilate* of *Christ*, his *Deification*^u was proposed to the senate by the emperor. The emperors *Adrian* and *Severus* pursue it further; *Adrian* built temples in honour of *Christ* without idols^x, but *Severus* would have him publicly *deified*, and had it proclaim'd by a cryer, *Quod Tibi fieri non vis, alteri ne feceris*: thus *Lampridius* and *Spartianus*, &c. Hence, maugre all litigious spirits, I conclude and say, that the *History of the New Testament relates Acts as they are contain'd in many cotemporary books, and related by succeeding ages*: therefore they are genuine.

^u Tertulliani Apologia, c. 5, & 21. Justini Apologia 2. taken from the publick Records, which chiefly contain'd the Acts of *Pilate*, not from those Acts that were carried about spurious under *Maximus*. ^x Lampridius Alexand. Sever. c. 43, & 51. Spartianus Hadriani, c. 13. The weight of whose testimonies being so great, for they were cotemporaries, that they weigh down *Casaubon's* oppositions.

Jesus is the Messias.

THE truth of this consequence from the foregoing *propositions* evidently appears, because the *books* of the *New Testament* are demonstrated to be true, but *Jesus Christ* in 'em is made a *Man divine, pious and holy, inspired by God*, and the *Redeemer* of mankind: therefore *Jesus* is the *Messias*.

PROPOSITION IV.

The Books of the Old Testament are genuine.

THE chief arguments insisted upon in this proposition are, that the *canon* of the *old scripture* was compiled by *Esdra*, under the *Great Synagogue*, and in the reign of *Artaxerxes Macrocheros*; 2. that *It* was translated into *Greek* by the *seventy-two seniors*

niors under *Ptolomæus Philadelphus* ; and tho' there are divers opinions concerning both the time, and translators of this *version* ; yet all agree it was done before the *Coming of Christ* : therefore they were not invented by any *after Christ's Nativity* ; and consequently what is prophesied therein of *him* is *genuine* and true prophesying, according to our *first Definition* and *third Axiome*.

In tracing of this *proposition*, I shall observe the following method.

First; Of the *Books written by Moses*, for as they are esteem'd the most ancient, so the most worthy of the first rank. We will prove them first from the most ancient *sacred* and *prophane* writers. 2. That the *gods, heroes, authors, divinity, and all things* else amongst the *heathens* worthy of *praise*, were acted from the example of *Moses*, or extracted from his *deeds* and *writings* ONLY. 3. That all the *Fables* of the *Greeks*, and most of the *rites* and *ceremonies* of all *nations* were *originally* from the *books* of *Moses*. Then

4. we

4. we will shew how the *Grecians* had notice of these *books*, and whether there was a *translation* ancients than the *Septuagint*. 5. We will touch slightly on the *origin* of the *Hebrew*, *Samaritan* and *Jewish* tongues; and examine a few of our adversaries *arguments*; and then conclude with a short *close* on the *depravations* of the *Pentateuch*. Thus we proceed to

CHAPTER I.

Of the PENTATEUCH.

THESE books of *Moses* agree with the *first Definition* and *Axiome*; for the books of *Exodus*^y, *Deuteronomy*^z, and *Joshua*, who wrote the last chapters of *Deuteronomy*^a, bear testimony of their author^b. That *Deuteronomy* was the *Law* of *Moses* read

^y C. 17. 14. 24. 4, 7. 34. 27. ^z C. 31. 9, 10, 11, 25, 26. ^a Jos. 1. 8. 23. 6. & 8. 31. ^b Jos. 1. 7, 8. This also is a proof of *Deuteronomy* being written by *Moses*.

Kings^c, and the 4th book of *Kings*^d, 1st of *Paralipomenon*^e and 2^d of *Paralipomenon*^f; see also *Esdra*^g and the whole book of the *Old Testament*, even to the *Maccabees*^h.

All these books of the *Pentateuch* and *Deuteronomy*, according to *Josephus*ⁱ, were found in the temple by the priest *Helcias*, which *Athanasius*^k, *Chrysostom*^l, &c. seem not to approve; but I can't think any other, than it was the same book *Moses* wrote and commanded to be laid at the side of the ark^m; which, many think, contained only the *Deuteronomy*, founding their opinion on the xviith, xviiith and xixth of the same: now whereas this, as well as the books of *Kings*, and the reasonings of *Tostatus*ⁿ proves *Deuteronomy* to be laid there, they don't,

^c Lib. 3. c. 2, & 3. compared to *Deuteronomy*, 24. 16.

^d 28. 8. 23. 25. ^e 16. 14. ^f 17. 9. 23. 18. 25. 34. compared to *Deuteronomy*, 24. 16. ^g 7. 6. 3. 2. 6. 18.

^h 2 Mac. 7. 30. 7. 6. compared to *Deuteronomy*, 32. 36.

ⁱ Antiq. lib. 10. c. 5. ^k Epist. ad Marc. ^l Hom.

^m 9. in Matt. 2. & homil. 7. in 1 Cor. 2. ⁿ Deut. 31.

9, 11, 24, 26. ^o Quæst. 19. in 4 Reg. 22.

nor can by that argument disprove the being there of the others ; which is the opinion commonly received by the *Jews*^o : and *Dabarim Rabba* adds, that *Moses*, about to die, wrote *thirteen books* of the *Law* ; *twelve* for the use of the *twelve tribes*, and *one* to be kept in the *ark*, to which they might have recourse upon any *depravations* of the others : *Maimonides*^p proves also this our assertion, *Tollite librum istum & ponite eum in latere arcae fœderis Dei vestri, ut sit tibi contra te in testimonium.*

CHAP. II.

The Pentateuch proved by sacred and prophane writers.

ONE of the ancientest writers, that has reached our memory, is *San-choniathon*, a *Phenician* author ; who, according to *Eusebius*^q, derived most

^o Isaac Abrab. in Deut. 31, 9, 26. R. Levi Ben Gers.
 Ibid. ^p Deut. 31. 26. ^q Præp. Evang. lib. 1.
 & 10.

of his principles from *Moses* ; and *Philo Biblius*^r asserteth, that *Sancho-
niathon* used, in compiling his Philosophy, the books of *Taautus* ; who shall
be proved to be *Moses*, called by the *Grecians Mercury*, and the *Egyptians
Thoyth*. *Homer*, the ancientest among
the *Greeks*, alludes to *Moses's three an-
gels*, that appear'd to *Abraham*, while
he makes^f the *gods* wander thro' the
streets in a strange habit viewing the
good and evil of men ; neither does
his soothsaying^t tend less to that of *Jo-
seph* in *Egypt*. *Hesiod's Chaos*^u, his
dividing *day* and *night*, making the *se-
venth day holy*, and *man* out of *clay*,
&c. are taken from the *books of Moses*.
What also were the *Ate* of *Homer*,
and the *Pandora* of *Hesiod*, but the
Eve of *Moses* ? The *Samaritan Pen-
tateuch* is of great force in our argu-
ment, whose antiquity none will dis-
pute, being extant in the time of *Ale-*

^r Apud Eusebium de præp. evang. lib. 1.

^f Odyss. p'. ^t Odyss. β'. ^u Herodot. lib. 2. c. 53.
where *Hesiod* is proved to have followed *Moses's* wri-
tings.

alexander the Great, in whose days *Manasseth* brother of *Jaddus* the priest, falling from the Jewish synagogue, built a temple upon mount *Garizim*, and at the same time turned these books out of the *Jewish* into the *Samaritan* character, in which only they disagree. *Thales*^w, a disciple of the *Egyptians* and *Chaldeans*, defined God, *an eternal being, without beginning or end*: and his companion, *Solon*, uses the *first and fourth commandments*. *Pythagoras* also uses the *first*, when he forbids *graven images*. He also adds, that man is made to *God's own image and likeness*; he forbids the eating of *certain* meats, the performing holy rites *barefoot*, and the cutting down of *fruit trees*, &c. How he learnt these things is questioned; some say from *Daniel*, others^x from the *pillars* of *Mercury* in *Egypt*, which I will shew to be the *books of Moses*; as also, that *Linus* is *Moses*, from whom *Diogenes Laertius*^y says *Anaxagoras* learnt his phi-

^w Joseph. contra Apion. lib. i.
^y In vita Anaxag.

^x Jamblicus.
 losophy.

losofhy. Does not *Cyrellus* fet *Hellenicus*, as a cotemporary and acquaintance of *Moses*? *Socrates*^z fays, *Moses* or *Theuth* was an inventor of many things. *Aristeas* and *Josephus*^a relate, how *Theopompus* was deprived of his senses, and *Theodactes* of his eyes, because they had inserted in their *prophane* writings some of the *Holy Writ*, and repenting were cured. Next follows *Plato*, or *Moses Atticinans*^b, whose writings, say *Josephus*^c, *Justin*^d, *Clemens*^e *Alexandrinus*, abundantly testify his knowledge of scripture. What need of further proof, of more testimonies? Yet I will give you a list of those for many ages after, that bear witness of *Moses*'s antiquity; as *Manathon*, *Philochorus*, *Aristobulus Judæus* a peripatetic, *Eupolamus*, *Demetrius Judæus*, who liv'd between the 4th of *Ptolomy Philopator*, and *Latharus*'s reign, *Cleodemus*, *Theodotus*, *Philo Se-*

^z In *Phædro*.^a *Antiq. lib. 12. c. 2.*^b So *Nu-*^c *mentius* calls him.^c *Lib. 2. contra Apion.*^d In*Apol. 2.*• *Strom. 1. & alibi sæpe.*

nior, *Alexander Polybistor*, *Apollonius*, *Molon*, *Castor Rodius*, *Diodorus Siculus*, *Chæremon* under *Augustus*, *Trogus Pompeius*, *Nicolaus Damasce-nus* under *Herod*, *Ptolomy Mendesius*, *Apion*, *Philo Judæus*, *Josephus*, and his rival *Iustus Tiberiensis*, the author of the iii^d and ivth of *Esdras*, and 3^d of *Maccabees*, *Juvenal*^f, *Plutarch*^g, *Gallenus*, *Ptolomy Chennus*, *Tacitus*^h, *Pliny*ⁱ, *Apuleius*^k, *Lucian*^l, *Numenius*, *Longinus* and *Porphyrus*, *Trebellius Pollio*^m, *Jamblicus*, *Julian Imperator*, *Helladius Besantinus*, &c. who desire more may consult *Eusebius*ⁿ, *Clemens*^o *Alexandrinus*, and *Justin*^p; with all these, the Jewish *Thalmudists*, *Mishnas*, &c. strenuously agree and prove, that the books, vulgarly ascribed to *Moses*, are his: wherefore I will conclude these testimonies with that of *Constantine the Great*^q: That

^f Sat. 14. ^g Lib. terr. & aquat. anim. calid. & alibi. ^h Hist. lib. 5. c. 3, & 4. ⁱ Lib. 30. c. 1. ^k Apol. 2. ^l De Dea Syr. ^m Claud. c. 2. ⁿ Præp. evang. lib. 9. c. 18, 23, 27. ^o Strom. 5. ^p In Paræn. ^q Const. Or. ad cæt. SS. c. 17.

Moses did so excel all others in wisdom, that after him all the philosophers and wise men, whether Jew or Gentile, took his writings for their rule, thus condemning *Heccatæus Abdarita*^r, who said, he remember'd to have seen neither orator, poet, nor historian among the Jews.

The pillars of Mercury mention'd above were pillars on which was engraven the Jewish Law, at least the Decalogue^f. Thus the ancients used to write^t, ignorant of the use of paper, as the *Marmora Oxoniensia* may witness, brought from the east by my Lord *Arundell*; so the *Egyptians*, no doubt, receiving, as wholesome counsels, the laws of *Moses*, wrote them on stone or wooden pillars, set to publick view; tho' 'tis likely they might add their own *Fictions* to the book of *Genesis*. I will now conclude this chapter with

^r Apud Joseph. Antiq. lib. 12. c. 2. ^f Deut. 6. 9.
^t Deut. 27. 23. Jos. 8. 32. Diod. lib. 1. Strabo, lib. 10.
 Plut. Thes. Ezek. 4. 1. Plin. lib. 7. c. 56. Joseph. Ant.
 lib. 1. c. 3.

Aristobulus^u, who says, and shews the *peripatetic* philosophy to be wholly taken out of scripture, *Moses* and the *Prophets*.

C H A P. III.

Of the heathen laws and philosophy.

THAT most of the *heathen laws* were derived originally from *Moses*'s writings will appear, when we have resolved their *legislators* into the *person of Moses*, and their *philosophy* into his *writings*, which done, there can be no greater argument for the *veracity* of scripture. 1. Let us weigh it by *reason*. What seems more probable? For the Jews, delivered out of their *Egyptian slavery*, and settled in the land of *Promise*, took up arms, and no doubt cultivated their law in the lands they subdued with the sword; hence it was, or from the frequent commerce with the Jews, the *Pheni-*

^u Clem. Alex. Strom. 5.

cians among other things openly taught, as a thing proper to themselves, that they were brought through the *Red Sea* into *Phenicia*. The *Egyptians*, who for many years had them incorporated, as it were, amongst them by *captivity*, by *marriages*, &c. had greater reason to be imbued with their rights. They lived, banished into the east, for many years among the *Persians*; and the *Indies* most probably were instructed from *Persia*; *Greece* from *Phenicia*; the other *maritime coasts* and the *Romans* from *Greece*. But, as all these are so confounded with fiction^w, they must have a more particular Enquiry: and first of the *Phenicians*.

The *Phenicians* worshipped *Moses* under the name of *Taautus*; for what they say of *Taautus's* person, religion, government or philosophy, where *Sanchoniathon* and *Philo Biblius* have not corrupted it, corresponds most exactly with *Moses* and his books: for example, *Taautus*, says *Philo*, was King of

^w 1 Mac. 3. 48.

Egypt; *Moses*^x was designed by *Thermuthis*, daughter to the king of *Egypt*, to be her successor to her father's kingdom. He was also worshipped by 'em under the name of *Adonis*, as may be collected from what they report concerning the *birth*, *nursing*, *manner of living*, and *wisdom*, &c. of *Adonis*, all which agree with *Moses*. Note *Adonis* is *Bacchus*, *Bacchus* is the same as *Osiris*, *Osiris* as *Adonis*: Hear *Ausonius*:

*Ogigia me Bacchum vocant,
Osirin Egyptus putat,
Mysi Phanacen nominant,
Dionysin Indi existimant,
Romana sacra Liberum,
Arabica gens Adoneum,
Lucaniacus Pantheum.*

Ausonii Epig.

Adonis also is the *Sun*^y: whence collect, when we read any *laws* enacted,

^x Joseph. Antiq. lib. 2. c. 5. Porphy. de Judæis.
^y Macrobius, Sat. lib. 1. c. 21.

any *religion* founded under these different appellations, that the *person* meant to be the *legislator* and *divine*, is *Moses* ; not admitting all to be *Moses*'s, but only what is consonant to his doctrine ; not proving *Moses* by them, but them by *Moses*. To these may be added *Thammuz*^z mentioned by *Ezekiel*, also πολυώνυμος, and *Marnas* the *Gazentian God*, which are only *Moses* under those appellations.

CHAP. IV.

Moses worshipped by the Egyptians.

THIS assertion needs no other proof, could we prove him to be *Theuth* or *Thoyth*, under which name they adored *Mercury*, which I hope to effect from solid arguments. *Mercury* or *Theuth* is named by the *Carians* *Imbram* or *Imbramus*, which is *Moses*^a, so called from his father *Amram* or *Amramus* : yet what shews it

^z See *Cedrenus*.

^a Eustathius in *Dion. perieg.* i.

more is their *births, education, lives* and *manners*. Cicero^b feigns *Mercury* to have had the river *Nile* for his father: *Moses*, being cast into the *Nile*, was taken up by the King's daughter, *Pharao*: that *Mercury* was a beautiful *infant*; so was *Moses*^c: that *Mercury* was nursed by *Juno*; *Moses* was brought up by a royal *princess*: that *Mercury* was a *shepherd*; so was *Moses*. He was called^d *Nomion* or *legislator*; so was *Moses*: he was titled the *servant* of the gods; more properly *Moses*^e. *Mercury* is called a *conjuror* from the *miracles* worked by *Moses*, and is drawn holding a *stick curled with serpents* to represent *Moses's rod*, which, thrown upon the ground, *crept* and destroy'd those diabolical *serpents* of the *Egyptians*. *Mercury*, having slain *Argos*, was commanded by *Jupiter* to *fly*^f. *Moses*, for the safety of his people, by God's order slew an

^b Lib. 3. de nat. deorum. ^c Exod. 2. 2. Justin. lib. 36. c. 2. ^d Joseph. lib. 1. contra Apion. ^e Exod. 14. 31. Numb. 12. 7. Deut. 34. 5. Jos. 1. 1. ^f Cic. 3. de nat. deorum.

Egyptian, and fled from *Egypt* ^g. Many more passages might be alledg'd equally corresponding; but these are sufficient. *Cicero* ^h affirms, that *Taaustus* and *Mercury* are one and the same. There is also a manuscript in the library of *St. Paul Lipsiensis* that has written in it *Moyfin* for *Thoyth*; so I conclude ⁱ, that *Moses* was ador'd and held for *Mercury* by the *Egyptians*. *Moses* was also the same as *Apis* and *Mnevis*, for these two were the same with *Osiris* ^k, who is shewn above to be *Moses*: in this question *Eusebius* ^l leads us out of all doubt by the story of a certain *Egyptian*, *Nacheron*, asking *Moses* what was the most *useful creature to man*? It was answer'd him, *an ox*, because it ploughs the ground. Wherefore their King *Chenephres* erected altars to it under the title of *Apis*. Whence we have just reason to believe *Moses*, the author of that saying, was

^g Lact. Instit. lib. 1. c. 6. ^h Lib. 3. de nat. Deorum, Plutarch. lib. 9. quæst. 3. ⁱ Præp. evang. Euseb. lib. 9. c. 27. ^k Plut. de Iside & Osiride. ^l Præp. evang. lib. 9.

deified

deified and adored by their posterity. That *Mnevis* was *Moses*, *Justin*^m has given us sufficient proof, who lived among the heathens. The same may be said of their deity *Serapis*, according to *Sanchoniathon*ⁿ and *Macrobius*ⁿ, &c. and their parity of attire will soon indicate the truth: *Serapis* was *cornuted* and *radiated*, bearing a *trident* twisted with a *serpent*; which are *symbols of Moses*, who is commonly painted *cornuted*, was *radiated* descending from mount *Horeb*; we see him carry a *rod* more than once changed into a *serpent*, which the *mythologists* term three-forked or a *Trident*, speaking of *Neptune*; because by a stroke of it was open'd the *Red Sea*, and, the *Israelites* having pass'd through, fell again into its wonted bounds. That *Orus* and *Arnubis* were *Moses*, see *Macrobius*^o for *Orus*, who, he says, was *Osiris*, who is *Moses*; for *Arnubis*, see *Apuleius*^p, *Plutarch*^q, &c. who,

^m In Paren. ⁿ In Euseb. Præp. lib. i. sat. lib. i.
^o Sat. lib. i. ^p Met. ii. ^q De Iside & Osiride,

they

they say, was *Mercury*, who is *Moses*. The *birth* of *Vulcan*^r, a great god of the *Egyptians*, is feigned from that of *Moses*, as also the chief passages of his *life*, too long to recount; wherefore I will only clear some of the most difficult. *Vulcan* is feigned by *Homer*^r to *descend* from *heaven*, as *Moses* did from mount *Sinai*. He is also feigned to work *arms* for *Jupiter* fighting against the *giants*, to build *houses* in *heaven*, and teach the *gods* to *build*, to stand *midwife* to *Jupiter* in labour with *Minerva*, the *product* of his *brain*: all which seem at first sight inconsistent with *Moses*; till we consider, how *Moses* by his prayers brought *God's* judgment upon the wicked and seditious *Core*, *Dathan* and *Abiron*; or, how under his *conduct*, or by his *counsel*, the *children* of *Enoc* conquered a *tall* and *warlike* nation: how *Moses* built a *tabernacle* to *God*, and brought the *Israelites* from a foreign to their own country: how in his *writings* are

^r Cic. lib. 3. de nat. Deorum.

^r Iliad. i.

wonderfully celebrated the *prudence*, *art* and *counsel* of the *Almighty* creating the universal *world* by his only word, *Fiat*. Compare them now, and you'll find no disparity, only one is *fictitious*, the other *real*.

There was also among the *Egyptian* gods, one they called *Typhon*, of little esteem, but much opprobriated; yet 'tis certain, according to *Plutarch*^t and *Boch. Hieroz.*^u that *Moses* was personated under this deity. Finally, to all these proofs of the heathens, I will add the ancient and authentic ones of *Cyrillus*^w, *Justin*^x, *Josephus*^y and *Eusebius*^z, all affirming, that not only the *heathens*, but also some of the *Jews*, mistaking *Exod. vii. 1.* adored *Moses* as a God. Neither must we forget the objection of *Simplicius*^a against the *Jewish Divinity*, asserting from its likeness to the *Egyptian*, that it was derived from

^t De Iside & Osiride.

^u Part. I. lib. 2. c. 34.

^w Lib. 1, & 2. cont. Julian.

^x In Paren.

^y Lib.

1. contra Apion.

^z Præp lib. 9.

^a Lib 8. Phy.

sect. 11.

thence

thence : but either *Jew* or *Christian* know the contrary : therefore his objection is our proof.

CHAP. V.

Moses adored by the *Persians*.

THE *modern religion* of the *Persians*, since the growth of *Christianity* in those parts, either by *fiction* or length of *time*, is so altered from its first institution, that, except among those expell'd by the *Mahometans* into the neighbouring *Indies*, some retain it, there are scarce any marks left thereof; but, as *Zoroaster* was the supposed *legislator*, we shall, by a due examination of his *person* and *doctrines*, know more certainly their ancient God and religion. The various opinions of *Zoroaster*, concerning his *parents* and *time* of preaching, makes me so dubious, that I rather conclude there *never* was such a man, but only *Moses* represented by that appellation, which, altho' the chronologies of those times

I

oppose

oppose me, whom *Pliny*^b confutes, I will endeavour to manifest from the parity of their *persons* and *doctrines*. The place of *Zoroaster*'s birth each country, where he was ador'd, appropriates to itself; the *Indians* make him a *Chinese*, the *Carians* a *Carian*, which is in the east where *Moses* was born^c, &c. so that *Pliny*^d and *Suidas*^e, to compose this strife, endeavour'd, but in vain, to prove there had been more *Zoroaster*'s. He is feign'd to laugh at his *nativity*, so did *Moses*^f; the points of *doctrine* in which they agree are those of *Exodus*^g, *Deuteronomy*^h, *Leviticus*ⁱ, and *Numbers*^k: and where he is said to have seen *God* in a *fiery* cloud, and his doctrine of *fire* are discerped from *holy writ*^l, as *Josephus*^l doth testify. This doctrine of *fire* was almost universal and of a long continuance;

^b Lib. 30. c. 1. ^c In Egypt. ^d Lib. 30. c. 1.
^e In Lexic. ^f Thus the *Arab* Interpreter renders it, *Venuste videns*, at his birth. ^g 20. 17. & 20. 4.
^h 4. 2. & 11. 18, &c. ⁱ 11. 7. & 18. 19. & 19. 18.
^k 18. 20. ^l Exod. 33. 23. Levit. 6. 12, 13. Joseph. lib. 2. de bello Judaico.

the *Greeks*, the *Arabs*, the *Romans*, and others, held it in great veneration; so did some *Christians*^m; for we read of certain *nuns* in *Ireland* seated in a monastery, called the *House of Fire*, that preserved for many ages a fire, which they called *St. Bridget's*; this was condemned, as a thing tending to and favouring of *heathenism*, by *Henry* archbishop of *Dublin*, yet afterwards it was renew'd and preserv'd till the total subversion of the said monastery by *K. Henry VIII.* They, who observed this doctrine, founded it on these wordsⁿ: *Dominus Deus tuus ignis consumens est.* At last should we form conjectures of his name, they would agree with *Moses*; was it compounded of *ζῶδς ἄσπὸν*, a *living star*, or the *Persian Atesch*, or the *Chaldaic* אֶשְׁכָּח, *i. e.* *Fire*, whence he is called *Magus* or a *Worshipper of fire*; would it not refer to *Moses*? *Moses*, having spoken to God on mount *Horeb* in

^m Guliel. Cambrensis, Topogr. Hibern. distin. 2. c. 34. ⁿ Deut. 4. 24.

thunder and lightning, appear'd with his face shining and *flaming*; therefore the *Rabbins* say, *Moses* escap'd the *fiery* pots of the *Egyptians*, which roasted the *Jews*. And as these will convince any unbiass'd reader, we proceed to

CH A P. VI.

Moses the legislator of the Indians and their neighbours.

THE grounds of this assertion are taken from their books of *philosophy*, their *customs* and *religion*, which favour very much of the *Mosaic* doctrine; for, what means their living in *tribes*? their keeping the *Jewish Decalogue*? their striking a staff, engraven on the head with a *serpent*, into the ground at their setting out on a *journey*? Are not the *Jews* living in twelve *tribes*, and their erecting on their *journey* a *brazen serpent* in the wilderness, competent and probable places for them to derive their doctrine. The *Guza-*
rattensians

rattensians and *Corromandalensians*, and the various different sects throughout the *Indies*, being too prolix to examine in particular, I shall only desire the curious reader to compare their principles of *manners* and *religion* with the books of *Moses*, whom they celebrate by the name of *Annura*, and he will easily comprehend the verity of our assertion. By what means they should be imbued with the law of *Moses* doth appear from their frequent commerce with the *Egyptians*, and afterwards from their cognizance of *Christianity* preached to them by the apostles *Thomas* and *Bartholomew*: whence they feign *Brummam* to be the *Son of God*, and *Mediator* between *God* and *man*, and many other things in the *Prophets* and *Gospels* concerning *Christ our Redeemer*.

CHAP. VII.

Moses worshipped in many countries.

AS it would be too tedious to explain and examine the *rites* and *laws* of each country in *particular*, it will suffice to shew that *Moses* was worshipped for *all* their deities: which will be effected, when 'tis shewn that under their *various* appellations was meant *one* and the same *God*. Know then, that whom the *Thracians*^o call'd *Theuth*, (their chief god) or the *Egyptians* *Mercury*, was the same, that the inhabitants of the isle of *Imbrus* worship'd under the name of *Imbramus*; of the isle of *Lemnos* by the name of *Vulcan*; and amongst the *Cabirians* under the name^p of *Esculapius*, *Bacchus* and *Mercury*; in *Thrace* there was also a temple to *Serapis*^q, or *Liber*^q, or

^o Herod. lib. 2. c. 30. lib. 5. c. 7. Polib. lib. 4.
^p Apollonii Scholiastæ lib. 1. Argon. ^q Plutarch.
 de Iside & Osiride, Tacit. Hist. lib. 4. c. 84.

Bacchus^q,

Bacchus^q. *Herodotus*^r and *Diodorus*[†] assert that the *Carians* and *Ionians* had their *rites* from *Moses*. The god of the *Cabirians* was brought into *Italy* by *Æneas*^t, and the same was worshipped under the appellation of *Mercury* by the bordering isles of *Britain*^u. Thus also the *Germans*^w and *French*^x worshipped him; thus the *Britains* and *Celtiberians*, as *Tacitus*^y and *Strabo*^z manifest. That the *Mexicans* adored the same under the name *Theuth* is easily shewn from the coherency of their principles; for they *circumcise*, keep a perpetual *fire*, the year of *Jubilee*, and the *sabboth* on the *seventh* day. The *Peruvians* offer *lambs*, like to the Jews *peace-offerings*, &c. who with the inhabitants of *New Spain* and the *Guatimalenses* marry the barren *widow* of the deceased *brother*, the

^r Lib. 2. c. 61. & 152. 154. lib. 3. c. 11.

[†] Lib. 5. ^t Virg. *Æneid.* 3. ^u Artemidorus

apud Strab. lib. 4. ^w Tacit. de morib. Germ. Diod.

lib. 1. Herod. lib. 2. 103. &c. ^x Cæs. de bello Gall.

lib. 6. ^y De vit. Agric. ^z Ut supra.

ceremony of which is the Bridegroom tying the Bride's shoo-strings. Whence we plainly see, not only by the parity of *ceremonies* and *religion*, but also from the *unity* of their gods, that *Moses* and his *law* were the principles of these people's worship; for, as *Theuth* is demonstrated above to be *Moses*, and the same demonstrated here to be the god of many nations; it truly follows that *Moses* was the god of many nations: so I will conclude by solving this question how the *Thracians* had knowledge of *Moses* and his *law*: it was from their frequent commerce with *Josophatus* King of *Israel*, and *Ochazias* of *Juda*^a.

C H A P. VIII.

Moses adored by the Grecians.

THE ignorance and stupidity^b of the *Grecians* was so great, that, having learned some notion of the Cre-

^a Joseph. Antiq. lib. 9. c. 1,

^b Plato in Tim.

ation and the course of nature, and several *Mosaic* doctrines^c from the *Phenicians* and *Egyptians*, they corrupted them so with *fables*, as they became the most obscure of all other accounts; especially that of the *Theogonia*, as a learned man of their own witnesseth^d. Yet their account of the Creation is not so totally dilated with fiction, but that *Josephus*, *Justin Martyr*, *Clement* *Alexandrinus*, *Eusebius*, &c. have found light enough to prove its derivation from the *Mosaic* verity. This notice the *Grecians* had from *Cadmus* and *Danaus*: *Cadmus* was either a *Theban*, or, as 'tis more commonly received, a *Phenician* and contemporary with *Moses*; he with many others was driven out of *Phenicia* by *Joshua*, whence entering *Greece*, he built cities, civiliz'd the barbarous natives, and preached up *Moses*, whom he revered for his noble actions. About the same time *Danaus* an *Egy-*

^c Philo Biblius apud Euseb. præp. lib. i. ^d Herod. lib. 2. c. 53.

ptian came into *Greece* and brought many *rites* and *ceremonies* of his native soil with him, whose *gods* and *heroes*^e the *Grecians* assumed into their number; one of which was *Apollo*, who was the same with *Bacchios* or *Bacchus*^f, whom we have prov'd to be *Moses*; he is also called by the name of *Osiris*, and *Osiris* by the name of *Liber*. *Apollo* is made by them the god of *Musick* from the song of *Moses* and *Mary*, &c. in the xvth of *Exodus*: finally, compare the history of *Apollo*, where there remains the least light of truth, and you'll find the very stiltory of *Moses*^g. *Pindar*, *Cicero*, *Pausanias*, *Hesychius*, and the orphic hymn in *Apollodorus* shew *Pan* to be the same as *Apollo*, so called from the xvith of *Exodus*, where *Moses* relieved the famished *Israelites* by his prayers

^e Herod. 2. c. 50. Diod. 1. Euseb. præp. lib. 2. c. 1.
^f Orphic. Hymn. in Apollinem. ^g Herod. lib. 2. c. 144. Diod. lib. 1. Orph. Hymn. in Apoll. Lucian, Macrobius, Plutarch, Tertull. adv. Valent. c. 3, &c. Tibull. lib. 2, &c. Poetæ. compare Hom. Od. λ, with *Dent.* 3. 11, &c.

with

with bread from heaven. *Diodorus*^h affirms, that *Priapus* and *Pan* were the same, and his history by *Cornelius*ⁱ and *Suidas*^k, compar'd with *Moses*, will evidently make them appear to be one and the same person. *Tacitus*^l says *Esculapius* and *Serapis* and *Osiris* are one GOD, who is proved to be *Moses*; *Arnobius* says, that *Apollo* is *Sol*, *Sol* is *Liber*, and *Osiris*, who, *Tacitus* says, is *Esculapius*; again, what denotes *Esculapius*'s serpent, his curing diseases, his death, feign'd to be in thunder and lightening; but *Moses*, his rod, his descending from the mount, and that of *Numbers* xxi. 8, 9. What shall we say of *Prometheus*? Why is he feign'd to be born of *Asia*^m? to be a King? to find out medicinesⁿ? to talk to *Jupiter*? to sacrifice an ox^o? to know futurity? to fetch fire from heaven? only because

^h Lib. 4. ⁱ De Natura Deorum & de Pane
comp. to Exod. 23. 26. Deut. 7. 14. ^k In
Priapos. ^l Hist. l. 5. ^m Herod. ⁿ Æsch.
Prometh. ^o Hesiod. Theogon.

Moses was born in *Asia*: was stiled a King^p: was a prophet; and brought a rod from God to terrify the *Egyptians*: what remains to be explicated compare them to *Exodus* iii. 17. vii. 34. *Levit.* vi. 13. What is related of the *Cecrops's* country, and being half a serpent iconiseth *Moses* and his rod turned into a serpent before the *Egyptians*, as also his erecting a brazen serpent to cure diseases: that *Cecrops* was the first that offer'd an ox to *Jupiter* denotes *Moses* breaking the golden calf, or his teaching the way of sacrificing to the *Egyptians*. The etymology of the name *Minos* shews us that 'tis *Moses* mention'd therein, who is the same as *Marnas*, *Marnas* as *Maneros*, an *Egyptian* Word; (and thus *Linus* was call'd, whom we'll shew to be *Moses*) *Maneros*, as *Monimos*, *Monos* or *Minos*, these surnames typifying one and the same person: Again, the contingency of affairs demonstrate it; for *Minos* is feigned to

^p *Exod.* 2. 14.

be the captain of of the *Idumean* expedition^q; to have received commands from God, and to be the first that found laws for mankind^r, not of himself, but from *Jupiter*, with many other prodigies effected by *Moses*: who was the captain of the *Israelites*, received commands from God, and imposed them, by God's command, on mankind. The birth, country, and age of *Radamanthus* fall in with *Minos*, which, as well as those verses of *Virgil*^s, that begin *Gnossius hæc Radamanthus*, where part of the life and actions of *Moses* are fictitiously represented, will shew him to be *Moses*. The same also is proved of *Æacus* from his age, actions and sepulcher, deliver'd to us by poets and historians^t. Thus *Proteus*, *Persius*, *Aristæus*, *Musæus*, *Orpheus*, *Amphion* *Eumolpus*, *Tiresias*, *Janus*, *Vertumnus*, *Faunus*, *Silvanus*, *Evander* and *Linus*, who,

^q Diod. l. 5. ^r Strabo, lib. 10. & 5. ^s Æn. 6.

^t Paus. Attic. Apollid. lib. 3. Plut. Theseo Pausanias comp. to Deut. 34. 6.

accord-

according to *Diogenes Laertius* and *John Tzetzes* in *Hesiod*, wrote a book of *Genesis*, *De Mundi Ortu & Generatione*; thus, I say, by comparing the births, lives and actions of these to those of *Moses* may be shewn, that *Moses* was the only person by them represented. Finally, behold how they placed *Moses* in the ethereal regions, and turn'd him into a *star*; for *Lucius Ampelius* says, *Libra, quam Græci ζυγδν appellant, virile nomen est adeptus. Is omni clementiæ justitiæ Mochos dictus, qui primus dicitur libræ pondus hominibus invenisse, quæ utilissima mortalibus æstimatur, ideoque in numerum stellarum receptus est, & Libra est dictus.* Here if you read *Moschos*, i. e. מֹשֶׁה for *Mochos*, you have *Moses*'s name; but compare this quotation with scripture^u, and you'll see the reason of *Moses* being made a *star* under that appellation.

^u Levit. 19. 35. Deut. 25. 13, &c.

C H A P. IX.

Moses the God of the Romans.

THE spring of the *Roman* divinity, which *Dionysius Halicarnassæus*^w testifies was brought from *Arcadia* by *Evander* and his predecessors, the *Aborigines Ænoterus* and *Pucetius*; their community of deities and ceremonies, their Gods being only changed in habit and name, prove sufficiently their rise from the above mentioned. *Nigidius* and *Cornelius Labeo* affirm the *Penates* and *Lares* to be *Apollo* and *Neptune*; others affirm them to be *Mercury*, *Bacchus* and *Esculapius*, all which are proved to be *Moses*. Again, *Lar* is farther shewn to be *Moses* from its signifying $\mu\eta\nu$ and *manis* and *dæmon*, i. e. *Sol*, i. e. *Apollo*, i. e. *Moses*. *Macrobius*^x compared to *Holy Writ*^y demonstrates *Moses* and *Mania* to be the same. And by seriously comparing

^w Lib. I. ^x Sat. lib. I. c. 7. ^y Exod. 7. 12, &c.

the sacred text^z to the encomiafts^z of *Romulus*, he may be shewn either to be *Moses*, or it may be proved that *Moses*'s greatness was fictitiously adapted to this founder of the *Roman Monarchy*.

CHAP. X.

A recapitulation of the preceding Chapters.

HAVING in the above-written given an account in particular of the *heathenish deities*; in this chapter we intend to shew, that they universally personated *Moses*. He was called by the *Egyptians Mercury* or *Theuth*, *Osiris* or *Bacchus*, *Apis*, *Mnevis*, *Serapis*, *Orus*, *Arnubis*, *Vulcan*, and *Typhon*: Among the *Phenicians*, *Taurus*, *Adonis*, *Thammuz* and *Mar-*

^z Plut. in Numa & Camillo. Dion. Halicarn. lib. 1. Plut. Romul. comp. to Acts 7. 22. Exod. 2. 11, 18, 25, 26. Numb. 11. 16. Lev. lib. 1. c. 12. comp. to Exod. 17. 11, &c. Dion. Halicarn. Plut. Romul. comp. to Lev. 6. 12, 13. Ovid. Met. lib. 14 to Exod. 7. 1.

na : Mercury or Theuth in Thrace, Germany, France, England and Spain, and perhaps in Mexico : Apollo, Pan, Priapus, Esculapius, Prometheus, Cecrops, Minos, Radamanthus, Æneus, Proteus, Perseus, Aristæus, Musæus, Orpheus, Linus, Amphion, Eumolpus, Tiresias, and the star Libra, in the Grecian divinity : By the Romans, Janus, Vertumnus, Faunus, Silvanus, Evander, the Penates and Lares : and from him the Indians received great part of their doctrine.

That it may not seem a Fancy of my own to reduce all these deities under one Person, consult the heathen Plutarch^a, the apostate Julian^b and Macrobius^c, who thus apostrophies to Jupiter, *Ec. Splendide Jupiter, Bacche, Pater maris, Pater terræ, Sol omnium parens, vario ornatu insignis, aurea luce fulgens* : consult Hermesianax, who explicates the whole in this that follows : Pluto, Proserpina, Ce-

^a De Iside & Osiride.
lib. I. c. 17, 18, 23.

^b Orat. in Solem.

^c Sat.

res;

*res, Venus, Amores, Tritones, Ne-
reus, Tethys, Neptunus, Mercurius
& Inclytus Vulcanus, Pan, Jupiter
& Juno, Diana & longe operans
Apollo, unus Deus est ; are all but one
God.* Whence it follows, that by pro-
ving one of them to be *Moses*, we
prove them all ; tho' according to
their *physical* signification they may
signify otherwise. That the heathen
goddeses had any relation to *Moses*
or his writings, will plainly appear,
should we compare them to those texts
of scripture where *Sephora* and *Mary*,
the wife and sister of *Moses*, are men-
tion'd : for does not that of *Exod.* xv.
20, 21. allude to *Cybele* the goddess,
with a drum in her hand ? and many
other examples testify the same. What
shall we say of their likening *Saturn*
and *Janus* to *Noe*^d ? *Belus* to *Nim-
rod*^e ? See the affinity of the tables of
*Bellerophon, Hebrus, Tan, Martilus,
Peleus, Hippolitus* and *Cnemon*, who

^d Jovin. lib. 2. c. 9. compared to Gen. 1. 29. 9. 3.
^e Gen. 10. 8, 9, 10.

despising the allurements of *Ethenobæa*, *Damasippes*, *Peribæa*, *Hippodamia*, *Hippolytes* and *Demænetes*, were falsely accused by them to their husbands for soliciting their chastity, by which they were brought into great danger, and some to death: see the affinity, I say, of these fables, with the history of *Joseph*, penned by *Moses*, and they will clearly demonstrate the ground of their fiction to be thence.

Thus we have seen a great part of the *Greek*, *Roman*, *Egyptian*, &c. both *eastern* and *western rites*, *laws* and *theogony*, to have flowed from the *Pentateuch*, by which means we have produced an irrefragable argument of its *veracity*, *antiquity* and *authority*, which I proposed to prove.

CHAP. XI.

An addition of Jewish rites used by other nations.

ALTHO' 'tis sufficiently shewn, that the *Phenicians, Indians, Persians, Egyptians, Americans, &c.* had their ancient laws and ceremonies from the *Mosaic*; yet, for greater perspicuity, note the coherency of these that follow: the *Indians, Persians* and *Tartars* of *Iberia* and *Albania* observe that of *Deut. xxv. 5.* The *Syrians^f, Gauls* and *Persians* embrace that of *Numb. xix. 16.* The *Gauls* alone *Numb. xix. 13. Deut. xxi. 12, 13. Levit. xi. 7, 8.* The *Egyptians* abstained from wine^g, observed the law of eating fish without scales, circumcised such as were designed for doctors or priests in the *thirteenth* year, and kept the *sabboth*, which *R. Gedalia^h*

^f Lucian. de Dea Syr. ^g Herod. lib. 2. c. 39, 40.
^h In Catena cabalæ.

affirms

affirms to be common to all nations ; in fine, the rites of the *Jews* and *Ammonians*, an *Egyptian* colony, were so alike, that they appear to be one and the same : all which *Martinus Martinus* forceth us to believe. Of the *Grecian* congruity none will doubt, it being delivered to us by such learned and famous writers, as *Josephus*, *Justin*, *Clemens Alexandrinus* and *Eusebius*ⁱ : their practice also in marrying^k, of which observation among the heathens see *Terence's Phormio*^l : they made their leagues according to holy writ^m, adored as 'tis commanded in *Genesis*ⁿ and *Exodus*^o, observed that of *Leviticus* xvi. 26, *Eccl.* xxi. 11. and *Numb.* v. The *Athenians*, who had their Instructions from the *Phenician* commerce, were not less observant in what related to the relicks^p of the Sacrifice, Washing^q, &c. we might say as

ⁱ Præp. Evang. lib. 13. ^k Gen. 29. 27. ^l A&: 1: scen. 1. in nuptiis 79. Septimus Dies instaurationem voti habet. ^m Gen. 14. 20. ⁿ 15. 9, 17. 28. 18, 19. 35. 14. ^o Exod. 3. 5. ^p Levit. 7. 34. ^q Numb. 19. 11.

much for the *Romans* ; for certainly where the *Legislator* was worshipped, there his laws were observed ; but 'tis proved they worshipped *Moses* : therefore kept his laws, at least in some part as *Plutarch*^r witnesseth. Wherefore I conclude with *Josephus*, that the Jewish rites penetrated and were receiv'd in the most *Barbarous*^r cities.

C H A P. XII.

How the Grecians knew the scriptures.

THE vulgar assertion, that the Jews traded with none but themselves, is false, as will be seen : therefore it makes not against us : for after the expedition of *Alexander*, they and the *Grecians* had a frequent commerce, and fought under *one* banner ; and soon after *Alexander*'s death, *Ptolemy Lagus*, having taken *Jerusalem*, carried a multitude of them into *Egypt*. Remem-

^r In Numa comp. to Levit. 2. 14, 16.
contra Apion:

^r Lib. 2.

ber how the Scripture was translated into *Greek* by order of *Ptolemy Philadelphus*, and what is related in *1 Mac. i. 15, &c.* how before *Alexander's* days, at the subduing of *Palestin*, they saved the heathen *Gabaonites, Jebuseans, &c.* And can you think that in their Banishments and Persecutions suffered from the *Assyrians, Moabites, Canaanites, Egyptians, &c.* it could be possible all the holy books should escape the heathenish and conquering hands? Beside their commerce with the *Egyptians*, how did *David* trade with *Kiramus*? *Solomon* with *Queen Chusitides*? and his marriage with the daughter of the King of *Egypt* and other heathens? Was not this sufficient for those nations to get knowledge of Scripture? Hence 'tis *Sanchoniathon*, a *Phenician*, filled his writings with *Mosaic* documents, and the *Columnæ Mercurii* were engraven, with which the *Phenicians* taught their numerous colonies: therefore they knew the Scripture at least literally. But to this

St. *Austin*, *Baronius*^t and other moderns object, that had there been a translation before *Ptolemy*'s days, he would not have procured another, and that we should have at least some fragments of it. To this I will first confront *Eusebius*, *Clemens Alexandrinus*, and other learned men affirming an ancients from the authority of *Aristobulus* a Peripatetic Philosopher, and, for the age he liv'd in, much more to be relied upon than our moderns: yet I side with neither extreme, but say that only *part* of the *Pentateuch* was translated before that time, so the words of *Aristobulus*^u import. Our Adversaries also unwarily affirm our assertion and confute themselves, when they say that after the punishment of *Theopompus* and *Theodectes*, who used 'em to their Abuse, no *Grecian* durst touch them; but if they used them they were in *Greek*: therefore that translation, tho' imperfect, pre-existed

^t An. 231. c. 11, &c. ^u Apud Euseb. præp. lib. 9. c. 6. & 13. c. 12. & 8. c. 5.

Alexander's days, and a Jew expounded them to *Aristotle* ^w.

CHAP. XIII.

The origin of the Hebrew tongue.

THE Opinions are so various, and the Matter of such little moment, concerning the Origin of the *Hebrew* tongue, that I won't enter into a dispute, but only deliver to the judgment of the reader my serious reflections on the same, which, relying on *Gen. xi. 1.* I dare affirm to be ancients than the *Babel* confusion, yet without temerity it can't be asserted whether it was the *Assyrian* or *Canaanian*, or some other: therefore I will say with *Theodoret* treating on this subject, *Nil efficit pietatis rationibus, vel hoc, vel illud recipiamus.* *Abraham* entering *Canaan*, learnt the language and characters of

^w Ut refert Clearchus apud Joseph. lib. 1. contra Apion. & apud Eusebium in Præp. Evang. lib. 9. c. 5 & 6. Clem. Alex. Str. 1.

that country, so spake two tongues ; but his posterity neglected their own and spake only *Canaanean*, from whom it was called *Hebrew* ; thus it remained till corrupted under the *Babylonish* captivity, and then a third tongue was composed from the other two, which was call'd *Syriac*, spoken by *Christ* and his *Apostles*.

C H A P. XIV.

Arguments against the Pentateuch answer'd.

THE Deists and Atheists and other *Pragmatics* endeavouring to disprove the veracity of the Pentateuch, urge these words of *Deut. xi. Hæc sunt verba quæ locutus est Moses ad omnem Israel trans Jordanem*, at which time *Moses* was in the Holy Land : *Trans* in that place signifies *in transitu*, so the *Hebrew* word בעבר, on this side or that side ; as the word עבר signifies not only *trans*, but *et* when it stands for a preposition. 2. From the
Impof-

Impossibility of its being all written on twelve stones only. I grant 'tis impossible, but it remains for them to prove there were no more than twelve; neither was all the *Pentateuch*, but only the *Deuteronomy*, written on stone^x. 3. From speaking of himself in the *third* person^y; than which nothing is more common in several places of the New and Old Testaments and other writers. 4. From *Gen. xii. 6.* where our adversary^z has corrupted *Aben Ezra*, for *Moses* rightly shews the coming of the *Canaanians*, about four hundred years before *Abram*: thus he proceeds from dubious sentences^a, that seem to refer things after *Moses*'s time, to invalidate his books: but let us turn to *Deut. xvii. 14.* and there we shall see *Moses* inspired from above dictating laws for the worship of the temple to be built in the land of *Canaan*, not yet subdued. 5. From the

^x Jos. 8. 32.

^y Deut. 31. 9.

^z Spinoza.

^a Gen. 22. 14. 14. 14. 36. 31. Exod. 16. 35, 36. Deut. 3. 10, 11, 14. 17. 14.

books of Leagues, of the Wars of God, and his Laws mention'd in holy Writ^b: but, says he, these are cited in the *Pentateuch*, which *Moses* would not have done if he had been its author; for a solution of this argument we have the practice of almost as many authors as write: but why appeal we to reason? our adversary condemns it in *Tract. Theolog. Polit. c. 8.* The objection of *Hobbs*^c from *Deut. ii. 12.* is so absurd that it confutes itself. Note that when *Esdra*, by the authority of the great *Synagogue*, turn'd the scripture into *Chaldaic*, he interpos'd the *new* names of some places, that were changed since *Moses* wrote it: wherefore no argument can be drawn thence. 6. From 1 *Mac. i, &c.* it can't be understood otherwise than that *Antiochus* only destroy'd all he could get: for was there no place in such a country capable of hiding so little a book? or was the *Alexandrian* library in his power, where the ver-

^b Exod. 24. 4, 7. Numb. 21. 14. Deut. 31. 9.
^c *Leviath. c. 33.*

sion of the LXXII was kept? Indeed these two questions seem to support our cause, and can't be answer'd to our disadvantage. It may indeed be granted, that some faults, by the negligence of the scribes, have enter'd this book; but as there is nothing material of faith, it makes nothing against the veracity of the books of *Moses*. Why I've been so prolix in the proof of the *Pentateuch*, is, because *Moses* had it not reveal'd to him in figures and enigma's, not in visions, but face to face^d with *God*; and consequently what he has prophesied of *Christ* is of the highest esteem and force: finally, the *Pentateuch* comprises a summary of the Jewish religion, of which the other *Hagiographa* are only, as it were, an appendix: to which we proceed in order.

^d Numb. 12. 16. Deut. 34. 10.

CHAP. XV.

Of the book of Joshua.

TIS objected against the author of this book by *Theodoret*^e, *Hugo Grotius*^f and *Hobbs*^g: yet a great number both of ancients and moderns, as the *Thalmudists*^h and the bookⁱ itself, declares *Joshua* to be its author, and it is more ancient than the books of *Kings*^k. Neither does its antiquity appear less from its counting the months by numbers, a use only before the *Babylonish* captivity^l; so that, it being received into the *Canon* by the church, it can't be denied to be genuine, according to our first *definition*. Whence let us proceed to shew *Hercules* and *Joshua* to be the same. *Joshua* was thus call'd because a minister of *Moses*; so that

^e Quæst. 14. in Josuam. ^f In Josuam. ^g In Leviat. c. 33, &c. ^h In *Bava batra* affirm from Jos. 24. 26. ⁱ Jos. 14. 10, 11, 12. ^k 3 Reg. 16. 34. Jos. 6. 25, 26. ^l See *Æster*, *Aggeus* and others that wrote after the Captivity.

who

who imposed false names on one did the like on the other ; as it most clearly appears from a comparison of their martial bravery : but note where you read of *Hercules* fighting with giants, understand 'em to be men of great stature or power^m. Note also, there is only one *Hercules* under various appellations, so called from the places he fought at, or was adored in. The fiction of *Hercules* administering, helping, or receiving favours from the Gods, compared to *Moses* and *Joshua*, give great strength to our argument. Also, what *Herodotus*ⁿ and *Philo Biblius*^o relate of *Hercules* has great affinity with the *pillar* of fire and cloud, in which God shewed himself a guide to the *Hebrews*, and was thro' the law of *Moses* appeased by continual offerings and sacrifices. Finally, whatever is said of *Hercules* under any of his appellations is reducible to *Joshua*.

^m Voss. de Idol. lib. 1. c. 26.

ⁿ Lib. 2. c. 44.

^o Apud Eusebium in præp. lib. 1. c. 10.

C H A P. XVI.

Of the book of Judges.

THE antiquity of this book is driven out of all dispute by other parts of holy^p Writ, and the several *Grecian* fables taken thence: as, in the hair of the king of *Megara*; the *Nemean* lion; the pillars of *Hercules*, and the story of *Iphigenia* sacrificed to *Diana*, &c. are obumbrated *Sampson's* hair, and the *lion* he kill'd in his way to *Thamna*; the *Gazean* pillars, and *Jephtha* sacrificing his daughter to God. The author of this book is somewhat dubious; but I am inclined to think *Samuel* wrote it, and not the *Judges*, because 'tis a contex work, and 'tis probable that, as *Samuel* by God's consent and counsel took on him the government of the *Hebrew* commonwealth, he would not so neglect the history of the *Judges*,

^p Psal. 67. 8, 9. 96. 5. 2 Sam. 11. 21. compared to Judg. 9. 53. Judg. 5. 4.

whose

whose author he knew to be God, as to leave them in oblivion : so that, it may be conjectured, he would and did collect this book from the commentaries of the scribes : yet, be it as it will, this book is genuine according to our first *definition*.

CH A P. XVII.

Of the book of Ruth.

THIS book is called by some^q an *Appendix* to *Judges* ; by others^r the *Exordium* of the book of *Samuel*, *i. e.* the history of this book relates what was acted till the time *Samuel* commenced ; for the history of *Ruth* is, as it were, an entrance to the history of *David*, as 'tis a part of *Judges*. Many have attributed this book to *Esdras*, *Ezechias*, or the *Scribes* of the tabernacle ; but the *Thalmudists*, and most others, with whom I agree, to

^q Hier. in prol. galeato: Euseb. lib. 6. hist. c. 25.

^r Aug. de doctr. Christ. lib. 2. c. 8.

Samuel:

Samuel: and we all agree of its antiquity: therefore according to us 'tis genuine.

CHAP. XVIII.

Of the books of Samuel.

THAT *Samuel* was the author, note these words of the *Thalmudist*: *Gesta autem David regis priora & novissima scripta sunt in libro Samuelis videntis, & libro Nathan prophetæ, & in volumine Gad videntis*: Hear also *Theodoret*, who says, every prophet was wont to write the history of his times, and from thence was collected the books of *Kings* (*He speaks of the four books, we only of the two first, called by the Hebrews Samuel*) *Sic igitur primus liber Regnorum & apud Hebræos & apud Syros prophetia Samuelis nominatur*^t; thus also *Diodorus Tarsensis*. The antiquity of this

^f In *Bara batra* capite primo.
ly distinguished in our English translation.

^t Therefore right-

book flourisheth from the book of *Wisdom*^u, and *Toby*^w, and *Psalms*^x, from *Ecclesiasticus*^y and *Ezekiel*^z; all which being writers about the same time are a sufficient proof according to our principles. 'Tis also confirmed from the *Grecian* rites and fables taken thence; and the *Athenians* carrying about a man's yard in honour of *Bacchus* to cure diseases of the privities, is the history of the *Azotians* related in this book; the arch open'd by *Euripylus*, is feigned from the history of the *Bethsamites*, and the fable of Rain, falling by the prayers of *Æacus*, is what's related in *1 Kings* xii. 17, 18.

^u C. 16. 13. ^w 13. 2. taken from *1 Sam.* 2. 6.

^x 112. 7, 8. from *1 Sam.* 2. 8. and *2 Sam.* 7. compared to *Psal.* 88. 29, &c. ^y 4. 17. from *1 Sam.* 15.

^z 18. 32. 33. 11. compared to *2 Sam.* 14. 14, &c.

C H A P. XIX.

Of the books of Kings.

TH E R E are some make *Esdra*, others *Jeremiah*, the author of these books, but 'tis a common opinion, and most certain^a, they were collected from the *Hebrew diaries* written by the prophets and others^b, as these words import: *Liber verborum dierum Solomonis, regum Israel, regum Juda*: at which time were extant the prophecies of *Semeia*, *Abia*, &c. often praised in the books of *Paralipomenon*. We have knowledge of their antiquity from *Sirachides*'s dissertations on *Elias*, *Elizæus*, *Ezekias*, *Josias*, &c. where 'tis shewn they took not only the sense but the very words of these books. And the connection of speech between them and *Paralipomenon* is so manifest that you would take them

^a Theod. præf. in lib. Reg. 2. Paralip. 26. 22, & 20.
^b Mardochæus. *Æster* 12. 4.

to be of one Age. They were translated by the LXXII, and canonized by *Esdra*; St. *Paul*^c and St. *Luke*^d quote them; which (to omit the Hea-then ceremonies and fables drawn hence, as that of fire falling and consuming their Sacrifices, from that of *Elias*, that brought fire from Heaven by his prayers) are a sufficient proof of their Veracity, as 'tis established.

CHAP. XX.

Of the Paralipomenon.

ESDRAS was generally accepted by the *Jews* for the Author of these Books, but Christians leave it doubtful: and I believe they were compiled from both the *Diaries* and various Writings of the Prophets, and that not only after the Days of *Jeremiah*^e, but also after the *Captivity*, because they speak of the Liberty enlarged by *Cyrus*: yet, tho' their Author be uncertain,

^c Rom. II. 2, &c. ^d 4. 25. ^e 2 Paral. 35. 25.

we may safely place them in the days of *Darius Hystaspis* and *Artaxerxes Longomannus*. They were enter'd the Canon by *Esdra*s and interpreted by the seventy *Seniors*, are mention'd in *Nehemiah*^f and usurped by *Peter*^g the Apostle : which concurrency of testimonies proves our assertion according to our Principles establish'd.

C H A P. XXI.

Of the Books of Esdras.

THE first of these Books I assert, from these words^h: *Ad quod respondimus eis quæ essent nomina authorum Ædificationis illius*: could not be written by him, for that *Building* was finished in the sixth Year of *Darius*, Son of *Hystaspis*, as the next Chapter shews : therefore the Author of this, as well as of *Paralipomenon*, lived in the reign of *Darius* and *Ar-*

^f 12. 23.^g 1 Pct. 1. 17. comp to 2 Paral. 19. 7.^h 1 Esd. 5. 4.*taxerxes,*

taxerxes, who is often mentioned: but I grant *Esdra*s is the Author of the others, as manifestly appears from vii. 27, 28. ix. 5. and x. 1. of the same. That *Nehemiah* wrote a Book, *Eusebius* testifies, and St. *Hierom* says *apud Hebræos Esdræ, Nehemiaque sermones in unum volumen coarctantur.*

CHAP. XXII.

Of the Book of Toby.

THIS Book was not in the *Canon*, but it was in the days of *Salmanasar* and *Sannacherib* and in the time of *Ezekias*ⁱ, of great esteem. 'Tis said to have been written by the *Father* to the 13th, and by the *Son* to the two last Verses; where some *Anonymous* has inserted the Son's Death. Of its antiquity *Ecclesiasticus*^k, *Matthew*^l, *Luke*^m, and *John*ⁿ

ⁱ Juchas. & Hierom præf. in Tob. ^k 29. 15. compar'd to Tob. 4. 11. ^l 7. 12. to Tob. 4. 16. ^m 6. 31. comp. to Tob. 14. 16. ⁿ Apocalypf. 21. 18. &c. comp. to Tob. 13. 20, &c.

bear testimony, which proves its Veracity.

CH A P. XXIII.

Of the Book of Judith.

THIS Book in my Opinion, tho' different from many others, was written in the time of the *Captivity*: because it seems to leniate the misery of their slavery by filling the *Israelites* with hope. Again, because 'tis written in the *Chaldaic* tongue out of which St. *Hierom* translated it; from whence chiefly *R. Azarias*^o gathers its *antiquity*, tho' the *Author* be uncertain. Why it was not received into the *Canon*, was, because not written in *Hebrew*, the *sacred tongue*. The writers of the New Testament, especially *Luke*^p and *Paul*^q have quoted this Book by inserting in their writings whole sentences thence: therefore this

^o Meor Enajim, c. 51. ^p 1. 42. comp. to Judith 13. 23. ^q 1 Cor. 10. 9, 10. to Judith 8. 24, 25.

Book is *genuine*, for 'tis received to be written at or about the time 'tis here asserted to be written, altho' by an uncertain Author, and is acknowledged by succeeding Ages.

CHAP. XXIV.

Of the Book of Esther.

EPIPHANIUS^r, *Austin*^r, *Isidore* and *Origen*^t make *Esdra*s the Author of this Book; but *Eusebius*^u would have it more modern: from these do vary *Clemens Alexandrinus*^w, *Aben Ezra*, and *Abrahamus*, a Spaniard, choosing *Mardocheus* its Author from *Esther* ix. 20, 23, 26. and xii. 4. Again, *Serarius* would prove both *Mardocheus* and *Esther* to be the Authors from these words of the *Septuagint*^x: *Et scripserunt Esther Regina Aminadabi filia, & Mardocheus Ju-*

^r De pond. & men. c. 2. ^r De Civ. Dei, lib. 18.
^c 36. ^t Lib. 6. c. 2. ^u Chron. lib. 2. ^w Strom. 1.
^x *Esther* c. 9.

deus, quæ fecerunt. But all this is no proof: for, how could *Mardocheus* be said first to *write* a book containing the strict obedience of the Jews to the commands, before such commands had been notified, and to be received by the Jews, who are here said to have perform'd whatever was commanded therein? No: this is not even probable; for these *commands* ought first to be *sent* to, *received* and *performed* by the Jews before the Book could be *written*; no body writeth without a Subject. It appears therefore more probably to be the Work of the *Great Synagogue*, whose business it was to explicate the Ceremonies and Festivals, one of which^y takes up the great part of this Book. This Book was not translated by the *LXXII Seniors*, but by one *Lysimachus*, as doth appear from the letter of *Phurim*, which is mentioned in the *Maccabees*^z and the *Codex Theodotianus*; which proves its Antiquity according to our Principles.

^y The Feast of Phurim.

^z Lib. 2. c. 15. 37.

CHAP. XXV.

Of the Book of Job.

THE Author of this Book is so uncertain, that some have attributed it to *Job*, others to his *Friends*; some to *Moses* as the Author, others to him as only a *Translator* from the *Syriac* to *Hebrew*; some to the *Prophets*, others to some of the *Babylonish* Captives: finally, *Gregory Nazianzen*^a and *Luther* make *Solomon* its Author. In this fluctuation of opinions, tho' there can be no great certainty, I will assert with the *Thalmudist*^b, and many others, both ancients and moderns, that *Moses* wrote it for the comfort of the *Israelites* in *Egypt*; for the stile and character agree very much with that of *Moses*. Was it granted to be written by *Moses* its antiquity would be manifest, but, it being only conjecture, and so rejected at plea-

^a Lib. 1. in Job. c. 1.^b In Baba bathra c. 1.

sure, let us prove it from testimonies of succeeding ages, as those of *Toby*^c, *Ezekiel*^d, *Jeremy*^e, *Isaiab*^f, *Psalms*^g. Finally *Spanhemius*^h has plainly manifested *Job* to have liv'd before *Moses*.

C H A P. XXVI.

Of the Book of Psalms.

LET us say with St. *Hierom*, *Sciamus errare eos, qui omnes Psalmos David arbitrantur, & non eorum quorum nominibus inscripti sunt*: for some were written before, others after the time of *David*, as themselves testify: I say *before*, because we have that of *Moses* and his sister *Mary*; why then might not men even *before* the flood praise God for his benefits in *Hymns* and *Canticles*? After *David* came *Jeremy*, *Ezekiel*, *Aggæus*, and *Zacharias*, who all wrote *Psalms*,

^c 2. 12, 15. ^d 14. 14. ^e 20. 14. compar'd to
Job 3. 2. *Jer.* 3. 8, 9. to *Job* 21. 7, &c. ^f 59. 4. to
Job 19. 7, 8. ^g 7. 14. to *Job* 15. 35 ^h *Wisdom* 7.
9, &c. to *Job* 28. 15, &c. ⁱ In *historia Jobi* c. 12.

as will appear from their subjects : wherefore being certain they were not all compiled by *David*, nor yet by any other single person, we shall only add that *Esdras* collected them into one Body and placed them among the holy Scripture in the *Canon* ; nor have they been any ways changed since their version by the LXXII *Seniors*^k. For this Book's Antiquity, according to our first Definition, consult 2 *Sam.* xxii. 1. where is transcribed the 17th *Psalms* and attributed to *David* : see also 1 *Kings*^l, 2 *Paralipomenon*^m, 1 *Esdras*ⁿ, *Ecclesiasticus*^o, *Jeremy*^p, *Isaiah*^q, with a continual series of the *Old Testament* to the *New* ; where 'tis equally prov'd from *Matthew*^r, *Mark*^s, *Luke*^t, and *St. Paul*^u : after whose Days could be

^k Hill. prol. expl. in *Psal.* ^l 16. 18. &c. ^m 7.
6. & 15. 13. & 20. 21. & 23. 18. & 29. 26. ⁿ 3.
10, 11. ^o 47. 15. ^p 17. 7. ^q 38. 18. comp.
to *Psalms* 6. 6. & 2 *Sam.* 22. 43. to *Psalms* 17. 47.
^r 13. 35. comp. to *Psalms* 77. 2. & 27. 35. to 21. 19. &
22. 43, 44. ^s 12. 36. ^t 20. 42. & 24. 44. *Acts*
1. 12. & 2. 25, &c. 4. 25. & 13. 33. ^u *Rom.* 11. 9.
Heb. 3. 7. & 4. 12.

produced innumerable other writers in every age, which prove 'em genuine.

CH A P. XXVII.

Of the Book of Proverbs.

IN this Book the sacred *Writer* appears with greater Lustre: and both the *Title* and 25th *Chapter* claim the wise *Solomon* for their Author. Yet there wants not oppugners of this opinion; you must know therefore, to disingage their Clients, that this Book was compiled partly under *Ezekiah*, and before him; and partly by his *Augur*: for *Solomon* wrote three thousand Parables, which before the *Babylonish* Captivity were preserved in the Temple (and in the Studies and Memory of holy and learned Persons :) whence it happen'd that they were burnt with the temple; so that *Esdra*s, ordained to collect the Holy Writ, composed this present Book either from the private Studies of some holy persons or from some particles, that by God's providence

vidence escaped the *Fire*. The first twenty four Chapters seem to be as they were composed originally by *Solomon*, but the sequence is probably gathered from the particles, as *Esdra*s could collect them. That *Solomon* was its Author see *Ecclesiasticus*^w, *Kings*^x and *Josephus*^y, with many *Heathens*, as *Theogines*^z, *Sophocles*^a and *Euripides*^b, &c.

CH A P. XXVIII.

Of the Book of Ecclesiastes.

THE Adversaries of this Book urge against it the *Immorality*, as they say, of iii. 9, &c. and ix. 5, 10. of the same, which, I say, is set down there not to be *observ'd*, but as what we should *avoid*; as other Passages of the same^c Book manifest. It was objected by *Luther* against this Book in this

^w 12. 9. ^x Lib. 3. 4, 32. ^y Ant. lib. 8. c. 2
^z C. 13. ^a C. 19. ^b Libro de Pace. ^c C. 7.
 26, &c. 8. 17, &c. 9. 1, 2. & 11. 5. & 4. 17. & 5.
 1, &c.

manner:

manner : *Ecclesiastes liber*, says he, *non est plenus, multa habet abrupta, neque ocreis, neque calcaribus indutus est ; h. e. nullam habet perfectam sententiam, æquitat in arundine longa, sicut* & ego, *dum eram in monasterio* : in which there is so little weight, that it deserves no Answer. Yet, notwithstanding these objections, we have the concurrence of all ages to make good our assertion of its antiquity, which appears in the ancient *Homer*^d, *Sirachides*^e, *Theognes*^f and *Horace*^g, &c. and altho' *Grotius*^h makes *Zorobabel* its Author, as the *Thalmudists* do *Ezekiab*, and others *Isaiab*, I must say 'tis most probable, that *Solomon* wrote it, for several passagesⁱ of this Book so quadrate in him, that nothing can be a greater argument of its author.

^d Il. x'. comp. to Eccl. 4. 9. ^e These words, *Generatio alia finita, alia nascitur* comp. to Eccl. 1. 4. ^f These words *ἀρχὴν μὲν μὴ* &c. compated to Eccl. 4. 2. & 7. 2. ^g Carmin. lib. 1. od. 11. compared to Eccl. 7. 1. and od. 9. comp. to Eccl. 11. 7. ^h In Eccl. 1. ⁱ C 1, 16. &c. 12. 9, 10. & 7. 24. & 8. 16. & 7. 21.

C H A P. XXIX.

Of the Book of Canticles.

THAT this Book was written by *Solomon* some have doubted, as the *Thalmudist* of *Baba bathra* and *R. Moses Kimchi*: but as nothing appears clearer, so the modern *Rabbins* were obliged to affirm 'em to be *Solomon's*, written in his youth, as the *Proverbs* were in his riper Years, and *Ecclesiastes* in his old Age. The Hebrew and Septuagint have his name prefix'd; and *Sirachides* witnesseth, *Solomonem in Cantilenis, Proverbiis, comparationibus, & interpretationibus miratas esse terras*. This Book so exceeds all others, that its Property, Sweetness and Elegance are much preferable to *Theocritus* and *Catullus*: wherefore it was very cautiously prohibited to young people by our forefathers, lest its luxurious stile might lead 'em unthinking into the snares of love: for which reason, as also for its brevity, I believe it happens

happens we have so little mention of it in ancient Authors, yet its Antiquity is not less perspicuous both from what is said, and its being placed in the Canon of *Esdra*s, and interpreted by the LXXII : therefore 'tis genuine.

C H A P. XXXII.

Of the Book of Wisdom.

NOT only the Title in the *Greek*, *Syriack* and *Arabic* Versions of this Book, but also the consent of most Christian writers, some of the Rabbins, and chiefly of the Book^k itself, demonstrates *Solomon* to be the Author. Note also, whatever is alledged for *Proverbs* may here be insisted on for the Book of *Wisdom*; note moreover, tho' we assert the doctrine and sentences contained in this Book to be *Solomon's*, yet it won't be denied that the Order, Context and Compilation is of some others. For its Antiquity, tho' it was

^k C. 9. 7, 8. & 8. 14, 15, 19, 21. & 9. 1, 4.

not translated by the LXXII, but by *Philo Senior*, who wrote the history of the Kings of the *Jews*, yet it manifestly appears from the Prophets *Isaiah*^l and *Jeremy*^m, from *Toby*ⁿ and *Ecclesiasticus*^o; from the Apostles *Matthew*^p and *Paul*^q, and others, as *Barnaby*^r, *Clemens*^s, *Justin*^t, &c. by which 'tis sufficiently prov'd.

CHAP. XXXI.

Of the Book of Ecclesiasticus.

JESUS Son of *Sirach* compiled this Book in *Hebrew*^u from the Books of *Solomon*, as the mutual Phrases and

^l 56. 12. comp. to Wisd. 2. 6. and 40. 13. comp. to 9. 13. ^m C. 10. 3. comp. to Wisd. 14. 11. ⁿ C. 13. 1, 2. comp. to Wisd. 16. 13. ^o C. 17. 1. comp. to Wisdom 2. 23. ^p 13. 43. comp. to Wisdom 3. 7. ^q 1 Cor. 6. 2. comp. to Wisd. 3. 8. Heb. 11. 5. comp. to Wisdom 4. 10. Eph. 6. 17. comp. to Wisd. 5. 19. and Wisdom 7. 26. comp. to 2 Cor. 4. 4. Col. 1. 15. Heb. 1. 3. compare also Rom. 1. 12. to Wisdom 13. 1. and 9. 21. to Wisdom 15. 7. ^r In Epist. usurps the 2. 12. ^s To the Cor. 11. 22. ^t Lib. 1. de Prædest. Sanct. c. 14. ^u Eccl. 50. 29. & in prologo ejusdem.

Sentenēes demonstrāte, and added something of other holy men after the days of *Solomon*. *Joseph Uzzielidas* his nephew translated it into Greek in the 38th year of his age and the reign of *Ptolomy^w* King of *Egypt*. The reason of the *Latin* version being very relax from the Greek may be, because the Interpreter might have another Copy augmented after the example of *Jesus* with the holy sayings of later date. It has been in esteem thro' all ages by Ecclesiastick writers; as the Apostles *Matthew^x* and *John^y* and *Paul^z*, the Evangelist *Luke^a* and others, as *Barnaby*, *Clemens* and *Ignatius* in their several Epistles.

^w Evergetes.

^x 19. 7. comp. to Eccl. 15. 16.

^y Si quis me diligit, sermonem meum servabit. comp. to Eccl. 2. 18.

^z Rom. 9. 21. to Eccl. 33. 13, &c.

^a 16. 9. to Eccl. 29. 15.

C H A P. XXXII.

Of the Book of Isaiah.

THE Disputes concerning the Author of this Book are not, whether it was *Isaiah*, but whether it was such an *Isaiah*, viz. the son of *Amos*, or *Amos* the Prophet; this dispute riseth from the false pointing of these words: *Ad Isaiam, filium Amos, Prophetam*; others reading it, *Ad Isaiam, filium Amos Prophetæ*; contrary both to the *Hebrew*, the *Septuagint* and *vulgar Copies*. The subsequent Ages produce us witnesses enough of its Antiquity; for *Michæas*^b, who lived about the same time, *Nahum*^c, *Jeremy*^d, *2 Paralipomenon*^e, *4 Kings*^f and *Jose-*

^b Michæas 4. 1. comp. to Isaiah 2. 2. &c. ^c 1. 4. compared to Isaiah 33. 9. ^d 48. 37, 38. compared to Isaiah 15. 2. and 48. 44. to 24. 18. and 50. 2. to 46. 1. ^e 32. 32. ^f Where are transcribed the 37th, and part of the 38th, and the whole 39th almost verbatim in the 19th and 20th Chapter of 4 Kings.

phus mention it either in phrase or by name.

CH A P. XXXIII.

Of the Book of Jeremy.

THIS Book abounds with testimonies of its Author, tho' being dispers'd in the days of *Joakim* was gather'd together by *Baruch*; and the last Chapter seems to be taken out of the fourth Book of *Kings* and inserted by *Esdra*s, who put it into the Canon, which would be sufficient to prove its veracity altho' we had not the testimonies of other writers, as *Baruch*^h, *Ezekiel*ⁱ, *Daniel*^k, 2 *Paralipomenon*^l, *Zachary*^m, and *Alexander Polyhistor*ⁿ, &c. Note, the Divinations in this Book are twofold: the former comprizeth all God's oracles to *Jeremy* down

^s Ant. lib. 11. c. 1. ^h 2. 22, 23, &c. compared to Jer. 25. 10. & 7. 34. & 8. 1, 2. ⁱ 18. 2, 3, 4. compared to Jer. 31. 29, 30. ^k 9. 2. ^l 14. 36. 20. 21. to Jer. 22. 10. & 25. 11, 12. ^m 1. 4. to Jer. 18. 11, 12. ⁿ In Euseb. præp. lib. 9.

to the days of *Joakim* : the latter is more florid and augmented with new visions and greater comminations, by which God has decreed to punish *Joakim* for burning the former Book of this Prophet *Jeremy*.

C H A P. XXXIV.

Of the Book of Lamentations.

THESE Lamentations were written in *Hebrew* verse, in which is described the misery of the Author. Some have thought this was the Book destroy'd by *Joakim*, with whom I disagree for two reasons. 1. For what is said in chap. xxxvi. 28, 29. 2. For what is said in *Jeremy*, The small Preface of this Book seems first to have been prefixed by *Esdra*s to the last Chapter of his Prophecies, and transferred here by the LXXII: which, with the concurrence of *Zachary*^o and *Jo-*

* C. I. 6. compared to *Jeremy* 2. 17:

sephus^p suffice to prove its veracity and antiquity.

CHAP. XXXV.

Of the Prophecy of Baruch.

BARUCH was *Emanuelensis* and Scholar to the Prophet *Jeremy*, of noble Parentage and learned in his own tongue^q; and died before the Captivity^r. There is another Book that is spurious, written by a *Syrian* Monk, as 'tis thought, in the birth of Christianity, under the name of *Baruch*; but this does not only manifest itself^t, but also *Esdras*^u, and *Daniel*^u, who disdained not to select what was to his purpose thence, with the universal estimation of the Jews, have delivered down to all posterity most sound arguments of this Book.

^p Ant. lib. 10. c. 6. ^q Joseph. Antiq. lib. 10. c. 11. ^r Hieron. lib. 7. in Isaiam, c. 30. ^t C. 1. 1, 2, 3. ^u 2 Esd. 9. 32. to Bar. 1. 15, 16, &c. & 9. 10. to 2. 11. ^u 9. 13, &c. to Bar. 2. 7, &c. & pluries.

The sixth Chapter of this Prophecy is an Epistle written not long after the Destruction of *Jerusalem*, by the Prophet *Jeremy*, admonishing the Jews going to *Babylon* not to forsake the true God for an Idol. That *Jeremy* wrote it, both the Stile and Matter, the People to whom, and the Time when it was written; not to mention the tenth Chapter of his Prophecies, that hath great affinity with it, and the second Book of *Maccabees*^w, that shews its antiquity, do evidently prove.

CH A P. XXXVI.

The Prophecy of Ezekiel.

THIS Prophet was a Levite, and had for his father the Priest *Bur-*
rus: he began to prophesy at the mouth of the River *Chobar* in *Chal-*
dea, where King *Jeconia* had carried him, and was slain there by his Prince for preaching up the sole Worship of

^w 2. 1, 2.

H 3

the

the true God: he was buried in the same Den with *Sem*, *Arphaxad* and the Progenitors of *Abram*, on the Bank of *Euphrates*; so the writer of the Lives of the Prophets by the name of *Epiphanius*, who also affirms, that even in his Time was extant this Sepulcher, and in great respect among the Jews. For the veracity of this Book, not only the Title, but also *Daniel*^x, *Ecclesiasticus*^y, *3 Kings*^z and *Zachary*^a do openly advance.

C H A P. XXXVII.

The Prophecy of Daniel.

DANIEL, according to the opinion of the Jews, and what I can collect from *Isaiah* xxxix. 7. and *Daniel* i. 3, 6. was an Eunuch, and according to some was the same as *Balis*: then there ariseth a question, whether

^x C. 4. 9, 18, 19. compared to *Ezekiah* 31. 3, 6.
^y 49. 10. to 10. 18. ^z 14. 9. to *Ezekiel* 23. 35.
^a 13. 2. to 30. 13.

there were two or only one *Daniel* Composer of these Prophecies? *Hierom*^b and *Sixtus Senensis*^c seem to mention two: but I answer with St. *Hierom*, that it's a false Insertion by some unskilful of *Chaldee*: and then I say, that *Daniel*, our Author, is the same as *Susanna's Vindex*, and the Prophet; for in the ancient Greek Editions *Daniel* the Prophet's Book begins almost with the History of *Susanna*, which place the Author of the *Synopsis*, *Sulpitius Severus* and *Eusebius* assign to it. All this Confusion ariseth from the Septuagint Version of this Prophecy, which St. *Hierom*^d says is very base. That it was written originally in *Hebrew*, the *Hebrewisms* will demonstrate; why the Jews deny *Daniel* to be a Prophet, is for the Clearness of his Prophecies about the coming of the *Messias*; yet *Josephus*^e and the *Tbalmud Megilah*^f calls him, *unus e maximis Prophetis*: which

^b In Præmio to Dan. ^c Biblia lib. 1. ^d In Dan. 4. ^e Ant. lib. 10. c. 21. ^f C. 1.

Christ, his Apostles and all Christian Writers concerning him do verify from *Matth.* xxiv. 15. and rightly, for he foretold Futurity that came to pass ; as the Change of Things, the Overthrow of Empires, Christ's Incarnation and Passion, which in our Ninth Proposition are shewn to be accomplished : therefore according to the Definition of *Maimonides*, who would make him no Prophet, the Name of a Prophet, strictly taken, agrees with *Daniel*. The Jews also are said to oppose this Book, or the History of *Susanna* for not being extant in *Hebrew* Characters ; for the reason given by *Origen*^z. For the Antiquity of this Book see *Daniel*^h, *Ezechias*ⁱ, *Nebum*^k, 1 *Macca-*
bees^l, *Hebrews*^m, *Matthew*ⁿ, *John*^o, *Josephus*^p, and many others.

^z In Epist. ad African. ^h C. 2. 1, 2. & 8. 26. & 12. 4. ⁱ 14. 14, 15, 20. & 28. 2, 3, 4. ^k 1. 4. comp. to Dan. 9, 3, 4. ^l 2. 59, 60. ^m 11. 33. ⁿ 24. 15. compared to Dan. 9. 27. ^p 13. 1. to Dan. 7. 7. Apoch. 1. 13, 14, to Dan. 7. 9. & 10. 5, 6, ^o Ant. lib. 11. c. 8, &c.

C H A P. XXXVIII,

The Book of the Minor Prophets.

THE Testimonies for the Antiquity of this Book are very clear, for *Sirachides* and others⁹ say *Aggeus*, *Zacharias* and *Malachias* join'd their Prophecies to the little ones, making them a large Volume, lest they should be lost.

Osea was the first that foretold Futurity in the Days of *Ozias*, *Joathan*, *Achaz* and *Ezechias* Kings of *Juda*; and *Jeroboam*, Son of *Joas*, King of *Israel*. He was of the Tribe of *Isachar*^r, born in the Town of *Bethsemes*, and had for his Father, *Berus*. His Prophecies were of the future Destruction of *Israel* and *Judah*^r: and he died in the 90th Year of his Age prophesying. That he is the Author of

⁹ Eccl. 49. 12, &c. Beth. Isr. ad Bab. bath. c. 1.

^r Epiph. & Diod. de vitis Prophetarum. ^f Hier, in Ose. 1.

the part call'd by his name see ii. 11, and iii. 1, &c. of the same, besides other Quotations out of *Ezechias* and *Jeremy* that give us true knowledge of its Antiquity.

Joel is said to be born at *Bethor* in *Ruben*^t, but *Dorotheus* makes him an *Aphramite*; his Age is also uncertain; yet 'tis manifest he prophesied after the Deportation of the ten Tribes^u. St. *Hierom*^x says, that *Osea*, *Isaiab*, *Joel*, *Amos*, *Abdia*, *Jonas* and *Micah* were cotemporaries: and St. *Austiny*, that *Joel* lived in the days of *Joathan*, King of *Juda*: wherefore *Joel* might be equal in Age to *Osea*, but not in Prophecy; for, 'tis certain, he prophesied later. The Antiquity of this Prophecy is gathered from *Sophonias*^z, *Jeremy*, &c.^a

Amos was a Shepherd of *Theuca* in the Land of *Auster*^b, of the Tribe of

^t Epiph. ibid. ^u Joel 3. 2, 3. ^w In
Ose. 1. ^x De Civ. Dei, lib. 18. c. 27. ^y 1. 15.
16. compared to Joel 2. 1, 2, 10, &c. ^z 13.
7, 10. ^a Acts 2. 16. Rom. 10. 13. ^b Euse-
bius, Hierom, Cyrillus.

Juda : he prophesied in the days of *Ozias* and *Jeroboam* Kings of *Juda* and *Israel* ; two years before the Earthquake, when *Ozias* arrogated to himself the Pontifical Right mentioned by *Zachary*^c, from whom we have the time of his Prophecy, which continued till the days of *Achazus*, King of *Juda*, as 'tis commonly agreed. Its Antiquity is testified from *Toby*^d, *Joel*^e, *Jeremy*^f, *Aggeus*^g and *Acts*^h, which suffice to prove its veracity.

The Parents and Country of *Abdias*, relying wholly on conjectures, we will omit the various opinions of *Epiphanius*, who calls him a *Sichemite*, &c. yet what seems most probable is, that *Osea*, *Joel* and *Amos* were cotemporaries, in which opinion, I rely not only on the ancient Canon's Authority, which places them immediately succeeding, but also on the opinion of *Abrabariel*ⁱ, and what he says

* 14. 5. d 2. 5, 6. compared to 8. 10. of Amos.
 e 3. 15, 18. to Amos 1. 2. & 9. 13. f 44. 11. to 9. 4.
 g 2. 18. to 4. 9. h 7. 43. to 5. 25, 26. i Pref.
 in 12 Proph.

of the *Idumeans* ; for *Amos*^k and *Joel*^l relate the same : his Antiquity also is proved from several Texts of *Jeremy*^m the Prophet.

Jonas was not the Son of *Seraptana*, raised to Life by *Elias*, but was he that was born at *Geth-Opher*ⁿ, where he also lived and was buried^o. He was coeval with *Osea*, *Amos* and *Isaiah*^p, and foretold the Victory of *Jeroboam* over the *Syrians*^q. The Antiquity of this Prophecy is not only proved from its Completion, but also from the Book of *Toby*^r, 3d of *Maccabees*, *Joel*, and the Evangelists *Matthew* and *Luke*. From this Prophet were feigned the Stories of *Hercules* laying three days in the belly of the dog *Triton* or *Char-charia* ; and that of *Arion* singing and playing when thrown into the Sea by the Mariners, for *Jonas* sung Hymns and Praises to God in the like case.

^k 1. 11, 12.

^l 3. 19. compared to *Abdias* 10. 11.

^m 49. 14. & 49. 7, 8. to *Abdias* 1, &c. 5, &c. & 8.

ⁿ 4 Kings 14. 25.

^o Hier. proem. com. in *Jon.*

^p Euseb. prep. lib. 10. c. 14.

^q 4 Kings 14. 25.

^r 14. 5, 6.

Michæas, who according to the *Hebrew* fills the sixth Place among the Minor Prophets, and the third according to the *Septuagint*, was born at a little Town in *Palestin*, near *Eleutheropolis* called *Morash*^f, his Father's Name was *Iramo*^r; he prophesied in *diebus Joathan, Achaz & Ezechia Regum Judæ* as is manifest from his own Words. He prophesied the coming of the *Messiah* as appears from *Christ's* quoting his own Words^u: and at last died^x a natural Death, and was buried in his own Country. That he was the Author of the Prophecy under his name consult chap. iii. 8. and ii. 11. also the Prophet *Jeremy*^y, *Sophonias*^z, *Ezekiel*^a, *Matthew*^b, and *Josephus*^c.

Nabum, according to *Epiphanius*, *Dorotheus*, *Eusebius* and *Hierom*^d, was born in a little Town call'd *El-*

^f Hier. in Mich. ^r Epiph. ^u Mat. 10. 35,
36. to Mich. 7. ^x Jer. 26. 18. ^y 26. 18. ^z 3.
19. to Mich. 4. 7. ^a 22. 27, 28. to Mich. 3. 10, 11.
^b 2. 4, &c. & John 7. 41, 42. to Mich. 2. 2. ^c Ant.
lib. 10. c. 7. ^d De locis Heb.

rests in Gallilee : he begins to prophesy where *Michaas* left off till the days of *Manasseh*, in the days of *Ezekiab*^e, between the *Israelitic* Slavery and the Siege of *Jerusalem* by *Rabsacis*. In the first Chapter seems to be prophesied the Loss of the *Assyrian* Army before the Walls of *Jerusalem* : in the other two the troubles of the *Israelites* and *Jews* from the *Assyrians*, and the destruction of *Nineveh* by *Nebuchadonosor*^f, which according to *Josephus*^g happen'd 115 years after its Prophecy. The Testimony of *Sirachides*, *Habakkuk*^h, *Ezekiel*, &c. and the LXX Version give us sufficient Proof of its Antiquity.

There were two *Habakkuks*, one that fed *Daniel* in the Lions Den, and the Prophet, who was of the Tribe of *Siméon*ⁱ, in the Province of *Bethzocher*, coeval with *Manasseh*. He predicted the *Chaldean* Expedition against the

^e Hierom.

^f S. Hierom.

^g Ant. lib. 9. c. 11.

^h 2. 11. to Nah. 3. 1. Ezek. 24. 9. 10. ib.

ⁱ Epiph.

& Dorothe.

Jews,

Jews^k, and their destruction^l, with the wickedness of *Manasseh*^m. That he was the Author is demonstrated from several passagesⁿ of it, and its Antiquity is gathered from *Jeremy*^o, and the Apostle to the *Romans*^p, *Galatians*^q and *Hebrews*^r.

Sophonias was born on mount *Sarabatha*, of the Tribe of *Simeon*: the time of his prophesying is manifest from what is prefixed to his Prophecy, viz. *Verbum Domini quod factum est ad Sophoniam filium Chusi, filii Godoliae, filii Amariae, filii Ezechiae, in diebus Josiae filii Amon regis Judae*. His Prophecy ends in *Jos. xii*, giving place to *Jeremy*, who commenced the year after; whence we prove its Antiquity from *Jeremy*^s and *Ezekiel*^t.

^k Hab. 1. 6. ^l Hab. 2. 3. ^m Hab. 1. 4, & 13.
to 4 Kings 21. 16. ⁿ C. 2. 1, 2. ^o 5. 6. to Hab.
1. 8. & 12. 1. to 1. 13. & 25. 27. to 2. 16. ^p 1. 17.
to Hab. 2. 4. ^q 3. 11. ^r 10. ^s 48. 2, &c.
to Soph. 2. 8, 9. ^t 7. 19. & 22. 26, 27, 28. to Soph.
1. 18. & 3. 3, 4.

Aggæus, according to the Rabbins, was one of the *Great Synagogue*, and by others has been supposed to be an Angel^u. He and *Zachary* prophesied both at one time of *Darius Notbus*, and not *Hystaspis* (as the Chronology from *Zach.* i. 12. doth advance) in the days of *Cyrus*^x. He came young from *Babylon* to *Hierusalem*, where he died; and was buried near the Tombs of the Priests^y. For its Antiquity consult *Esdra*^z, *Ecclesiasticus*^a, and the Apostle to the *Hebrews*^b.

Zachary enter'd the Prophetic Function in the second year of *Darius Notbus* and eight months, two months after *Aggæus*: he was son of *Barachias*, son of *Addo* of the Tribe of *Levi*, and a Priest at *Hierusalem*^c. It was not he mention'd in the eighth chapter of *Isaias*, who lived under *Achaz* King of *Juda*; nor is he the *Zachary* whom

^u Hier. in Ag. i. 1. ^x Cyril. lib. i. adv. Jul.
^y Epiph. & Doroth. ^z Lib. i. c. 4. 24. & 5. 1, 2,
 & 6. 14. ^a 49. 13. to Ag. 2. 24. ^b 12. 26. to 2:
 7, 8, 32. ^c Cyril. Præf. com. in Zach. &c.

Joasus ordered to be stoned in the entrance of the Temple^d; for in the days of this Prophet the ruins of the Temple were scarce to be seen^e: how then could he be stoned within the *Atrium*? *Malachi*^f, *Matthew*^g and *John*^h and himself; chap. i. 7, 8. testify its Antiquity.

The Prophet *Malachi* is ranked in the last place of the Minor Prophets, and thought by the Rabbins to be one of the *Great Synagogue*. He was born at *Soupha* after the Captivityⁱ, of the tribe of *Zabulon*, where he died young and was buried. He seems to have prophesied after *Aggæus* and *Zachary*, which is not only the opinion of *Clement Alexandrinus*^k, *Hierom*^l and *Cyrillus*^m, but the Order of his Prophecy shews it; for the two former only exhorted the Jews to restore the Temple, this exhorts the Priests (the Tem-

^d Par. 24. 20. ^e Hier. in Mat. 23. ^f 3. 7. to
Zach. i. 5. ^g 21. 4, 5. & 27. 9. ^h 12. 15. to
9. 9. & 11. 12, &c. ⁱ Epiphanius. ^k Strom. i.
^l Proem. in Mal. ^m Præf. in Mal.

ple being restor'd) to carry themselves piously and reverently in the Templeⁿ: he then lived and prophesied between the restauration of the Temple^o and the return of *Esdra*^p. For its Antiquity see *Sirachides* and many others, that every way accrue.

CH A P. XXXIX.

Of the first Book of Maccabees.

THES E Books of the *Maccabees*; as they are very much contested, 1. Because they have no testimony bore of them in Scripture: 2. Because they were not received anciently, but only of late by the *Romanists* into the Canon; yet as they contain nothing but what is good and wholesom, we thought 'em worthy of notice, especially for their Antiquity, which is shewn by *Tertullian*, recalling the Jews from their superstitious keeping the Sabbath;

ⁿ Mal. 1. 7, 10, 12.

^o An. 6. Darii Hyftaspis.

^p An. 7. Artaxerxis.

also by *Origen* and *Cyprian*, that quote this first Book, where are delivered to posterity the glorious actions of the *Asmonæans*, on purpose to excite them to preserve Religion and Liberty ; its Author is uncertain, tho' some attribute it to *John Hyrcanus*, Son of *Simon*, but it's credible, from its stile and character, which is the *Syriac*, spoken by the Jews returned out of Captivity, that this Collection was made soon after the Deeds were perform'd.

CHAP. XL.

Of the second Book of Maccabees.

THIS second Book, as I gather from the Epistles of *St. Paul*¹, the 76 Canon of the Apostles, the ancient Apocryphals, which deliver 3 *Maccabees*, the *Thalmudists*, who celebrate the History of the seven Brothers; from *Clemens Alexandrinus*²,

¹ Heb. 11. 35. compared to 2 Mac. 6. 19, &c. in Epist.

² Strom. 5.

Origen, Cyprian, Zeno Veronensis, Ambrosius, and many others, has been of greater Authority than the first. Some say *Philo*, others *Josephus*, was the Interpreter of this Book, which is most probable, because he wrote a Book under this Title, describing the Punishments of *Eleazar*, of the seven Children and pious Mother ; whereas neither stile nor any thing else agrees with *Philo*.

CH A P. XLI.

Of the Canon of Scripture.

THE Canon is a collection or a catalogue of holy Writ compiled by the legitimate consent of the *Great Synagogue*, which was a Congregation of wise and learned Men chosen by the Jews to restore the true Worship of God after the *Babylonish* Captivity : This Synagogue commenced in the days of *Darius Hystaspis* before the return of *Esdra*s, that the Jewish Laws and manner of celebrating should be

2

renew'd

renew'd together with the Temple. It continued successively till our Saviour's time, by filling the places of the deceased with such as *Esdra*s, *Nehemiah*, *Simon* the Just, *H. P.* in the reign of *Seleucus Nicanor* ; tho' that was only the true *Great Synagogue*, properly so call'd, in the days of *Artaxerxes Machrocheros* and *Longomannus*, when *Esdra*s made his collection of the Holy Books, which, as some would have it, were not totally destroy'd ; for what's more credible, than that *Ezekiel*, *Mardocheus*, or at least *Jeremy*, who was protected by *Nabuchadonosor*, should preserve the Law ? But be it as it will, there is no doubt but that *Esdra*s was divinely inspired, and so could not err ; and his Work was approved and confirmed by the *Great Synagogue*, and revered by succeeding Ages : wherefore it follows, all those Books he collected were ancients than him, which is a sufficient proof of the scripture's Antiquity. After *Esdra*s, *Nehemiah* review'd the Canon, and, after the ex-

ample of *Esdraſ*, collected many pieces^f of Antiquity of his own and others, and added them to the former under his own name; which alſo was confirmed by the *Great Synagogue*, as the Verſion of the LXXII manifeſts. About one hundred and twenty years after this Verſion, *Jeruſalem* being deſtroy'd, *Maccabeus*, according to the cuſtom of the Jews^t, collected and took care of the ſacred Books^u; and ſo they remained till Chriſtianity ſucceeded the Synagogue by the Birth of the *Meſſiah*, who has promiſed to be with his Church to the *end* of the world.

Now at length let us put an end to this long *Propoſition*, which for its conſequence is but ſhort, and I hope it will bear with it that light of truth, which will ſhame all the Adverſaries of the New and Old Teſtament, manifeſting their Books to be written by the

^f 2 Mac. 2. 13.

^t Joſeph. lib. 1. contra Apion.

^u 2 Mac. 2. 14.

Authors whose Names they bear, and at or about the time they are reported to be written : whence follows they are genuine : which was to be proved.

PROPOSITION V.

There are many Prophecies in the Old Testament.

TO prove this Assertion, we need only recount some few from the Books of *Moses*, for none will dispute the Prophets; and first of the Promises^x made by God to *Abraham*, *Isaac* and *Jacob*, at different times, which were accomplished at the spreading of Christianity thro' the Universe; to *Rebecca*^y of the Twins; to *Esau*^z of *Isaac*

^x Gen. 12: 2: & 26. 4. & 28. 14.

^y Gen. 25. 23.

^z Gen. 27. 29, 39.

grown old praying for the good of *Jacob*; the Prophecy of *Jacob* concerning *Manasseh*^a, and the calling of his Children together^b: in fine, this Book abounds with Prophecies, accomplished after the Death of *Moses*. Proceed to *Numbers*; there is the famous Prophecy of *Balaam*^c, &c. and the Psalms are filled with them. But tho' there were none but in the Prophets, they would be sufficient to prove, that there were many Prophecies in the Old Testament, which was to be proved in this Proposition.

PROPOSITION VI.

Many Prophecies in the Old Testament are true.

THO' the Proposition above hath given sufficient Proof of our present Assertion; yet for greater satis-

^a Gen. 48. 19. ^b Gen. 49. 1. ^c Numb. 24. 17, 18.
faction

faction, I thought fit to recount some other Prophecies subject to the least exceptions: as of the *Canaanians* being first subdued by the *Israelites* and totally subverted by *Nabuchadonosor*^d; which came to pass, for they were both originally from *Sem*; or because they were conquered by *Alexander*, or the *Romans*, who rise from *Japhet*. That of *Balaam*^e, where the miserable State of *Saul* for granting Life to *Agag* against the Command of God, is foretold. How was that of the Captivity^f accomplished? and that of *Isaiah* vii. 8. both as to Time and Fact? With what clearness was the Destruction of *Babylon* foretold^g? which is testified out of *Benjamin Tudelensis*, *Teixeira* and other Travellers through those parts? What exceeds the Predictions of *Cyrus*^h, which tho' they happen'd two hundred yearsⁱ after, are related with as great perspicuity, as if

^d Gen. 9. 24. ^e Numb. 24. 7. ^f Deut. 28. 36, 48, &c. ^g *Isaiah* 13. 20, 21. & 14. 23. & 47. 1, &c. Jer. 50. 39. Psalm 136. 8, 9. ^h *Isaiah* 44. 26, 27, 28. & 45. 1, &c. ⁱ *Joseph. Ant. lib. 11. c. 1,*

they

they had been past? How obvious is that of *Jeremy*^k upon *Jerusalem*? and the Captivity^l? Has not *Daniel* been thought to have written of what was past? And to omit in this place what he has spoken of Christ; what is that of *Antiochus*^m, and the Destruction of the Jews by *Titus* and *Vespasian*^m? Which being acknowledged true: therefore many Prophecies of the Old Testament are true, which was to be proved.

PROPOSITION VII.

The Messiah is often prophesied in the Old Testament.

IN this Proposition the Office or Function of the Messiah will not only be spoken of, who is defined, God

^k C. I. 15. & 5. 15, 17, 18, 10. 16. 13. 17. 3. & 21. 17, 18, &c. ^l Jer. 25. 11, 12. ^m 7. 29, 10, 14, &c. & 8. 20, &c. 9. 26, 27.

made man, sent by God for man's salvation, and foretold by the Prophets in the Old Testament: wherefore who denies any Prediction of him, can never expect there has been, or will be a *Messiah*: But we will shew Prophecies of *Him*, which is denied by the *Manicheans*ⁿ; and shew them accomplished, which is denied by the *Jews* and *Marcion*; and finally, that Arguments drawn thence are of the *greatest moment*, which is denied by the *Socinians*, *Grotius* and his Disciple *Smalzius*^o. A Prophecy is twofold, *viz.* in *word*, such as we are bound to treat of; and in *Figure*, such as that of *Ezekiel*; who, by God's Command, tearing his *Hair and Beard*, shew'd the eminent danger of the *Jews*^p; this kind also *Christ* used in the New Testament^q. Again, Prophecy by words is twofold^r, *viz.* it either bears a *bare* or *simple sig-*

ⁿ Aug. cont. Faust. lib. 12. c. 1, & 46. & lib. 16. c. 4.
^o Lib. de Divinitate Christi, c. 9. ^p 5. 1, &c. Ose.
 1. 2, &c. Aet. 21. 10. ^q Greg. M. Hom. 31. in Evang.
 1 Cor. 10. 2, &c. Gal. 4. 22, &c. ^r Orig. lib. 1.
 contra Celsum.

nification, as that of *Daniel* concerning *Christ's Death*, and that of *Osea* iii. 4. or an *obscure* or *double interpretation*; as that of *Isaiah* xi. 6, 7. Note therefore, when an obvious Sense resulting immediately from the context of speech, contains any thing *absurd* or *repugning the divine Word*, 'tis to be rejected and we ought to proceed to search out the *true hidden sense*. But as there is nothing, which may not be corrupted, so this double interpretation of a Prophecy is carried to an extremity by *Grotius*, otherwise a very learned Man, who says, that all the Prophecies of *Christ* have a *primary, proper* and *next sense*, and a *secondary, mystic* and *allegorical*, which universal assertion is false: as this of *Jacob* taking away the *Scepter* from *Juda* at the coming of *Christ*: the *seventy Weeks* of *Daniel*: that of *Zachary* xi. 12, 13. and ix. 9. of *Psalms* lxiii. 22. and xxi. 18, 19. if not applied to *Christ*, will quadrate in no other. These then, as well as the following, were Prophecies of *Christ*. Why were there Prophecies of him? The Apostle

file St. *Paul*^f says; to excite hopes in the Jews, and for the greater nourishment of Piety and confusion of the wicked, they were order'd to be register'd to posterity, where *Christ* and his *Function* are so clearly expressed, that it must be granted *Christ* was the total end of the Law and the Prophets, and the Old Testament to be the Figure and *Apparatus* of the New; whence proceeded this memorable saying of the ancient Jews: *Omnia quæcunque memorantur in Lege, Prophetis & Hagiographis indicant Sapientiam (i.e. Christum.)* This St. *Paul* alledged before *Agrippa*, *Berenice* and *Festus*^t. In fine, as the New Testament is the Completion of, so 'tis confirmed by the Old. Having thus stated the question, let us produce a few Prophecies, and first from the Book of *Genesis* iii. 15. which the ancient Rabbins, *Jonathan Ben Uziel*, *Iren. lib. 4. c. 74.* and the *Hierusalem Paraphrast*, &c.^u testify to be spoken

^f Rom. 16. 25, 26. 1 Cor. 2. 7. 1 Pet. i. 20. ^t Acts 26. 22, 23. Rom. 10. 4. Acts 10. 43. ^u *Jacobus Tarwofius* *Judæus*, *Perf. & Syr. Interpp.* *Cypr. Test. lib. 2. c. 19. & alii.*
of

of Christ. 2. From *Gen.* xii. 3. xviii. 18. xxii. 18. xxvi. 4, and 28. compared to *Acts* iii. 25, 26. *Gal.* iii. 16. with us also agrees *Chasdim R. Samuel*, and it appears from Reason; for would *Paul* have used them to convince the Jews, unless they were generally believ'd by them, who knew from *Jacob's* Prophecy, *Gen.* xlix. 10. that Christ was the expectation of nations: from *Aggeus*, ii. 8. that he was desired by all nations, and in him all nations were to be blessed; or why expected, if not foretold? or when he comes, how shall he be known without certain predicted Signs? 3. In *Gen.* xlix. 10. the Time, Race, Tribe and Coming of Christ is foretold, for which verity against the modern Jews consult the Chaldee Paraphrase and the Thalmudists *R. Selomoth* and *R. David Kimchi*. 4. From *Exodus* St. *Paul*^u refers to the *Manna* and Water flowing out of the Rock: the former he and *Philo* * *Judæus* interpret to be the Word, the latter to be the Wisdom of

^u 1 Cor. 10. 1, &c. * Lib. *pejorem insidiari meliori*, & lib. *quis sit rerum divinarum hæres*.

God. 5. The Madnefs of *Ben Cuzi-ba*, who, to be efteemed by the Jews to be the *Meffiah*, titled himfelf *Bar-Cocheba* or *Filius Stellæ*, proves the Prophecy of *Numbers* xxiv. 17, 18. to foretel the *Meffiah*: to which Impoftor the univerfal Consent of *Onkelos*, *Jonathan*, *Interpres Hierofolymitanus*, *Maimonides* and *Eusebius*^y add great credit for our Interpretation of this Place: tho' it may be urged, and I confefs there is an hiftorical fenfe in it of *David*, for *David* conquered the *Moabites*^z, but the myftical one is of *Chrift*. 6. The Testimonies of *St. Peter* and *St. Stephen*^a, who preaching to the people argued from *Deut.* xviii. 15, &c. that *Chrift* was come, which would have been fuperfluous and in vain, had it not been a received opinion among the Jews, that the *Meffiah* was foretold in that Text. Not to fpeak of the Books of *Jofhua*, *Samuel*,

^y Dem. Evang. lib. 9.
22. & 7. 37.

^z 2 Kings 8. 2.

^a A&t. 3.

Paralipomenon, &c. let us refer to that of *Job*, where it is said, *Et ego novi Redemptorem meum vivere, & novissime super pulverem staturum*, which the *Thargum*, the *Syriac* and *Arabic* Versions interpret of the Incarnation of Christ; and of his raising the dead; in this Interpretation also *R. Haccadosch*, in *revelante arcana*, and *Beresith Ketanna* agree with us against *Grötius*, who would have the Jews never to have believed it. 7. The ancient Jews^b, and especially *R. Selomoth Jarchi*, say, *Majores nostri ad Regem nostrum Messiam Psalmum hunc totum referebant*, &c. i. e. 2 *Psalm*; which is more than we say, for part relates to *David*: In fine, all the *Psalms* are full of Prophecies concerning Christ, but none of greater weight than the *cix. i.*, &c. where is shewn his Divinity, Eternity, Royalty, Priesthood, Victories and Triumphs, and as such it was received by the Jews, *Matth. xxii. 41.* & *passim in Epist.* which now by se-

^b 4. 2. 2, &c. 40. 3.

veral ridiculous Shifts they endeavour to avoid, which are easy to be answered. 8. The Kingdom of Christ is foretold by *Isaiab*^c as both Christians and Jews agree; tho' *Grotius* would have his 51. 4, 5, 9. to speak of *Cyrus*, to whom, admitting, as we must, that the Terms of *Just* and *Saviour* can't agree with *Cyrus*, I will oppose St. *Paul* to the *Romans*^d and *Ephesians*^e. 9. His prodigious Birth is also declared by *Isaiab*^f and many others; as *Jeremy*^g has foretold the Abrogation of the Old and Institution of the New Law, and the Death of Christ^h. But of all the Prophets, who has prophesied more clearly than ⁱ*Daniel*? wherefore *Porphiry* feign'd he recounted past Deeds and not Futurity: therefore they need no Explication, when they can't be denied even by our Adversaries: and as these suffice to shew there are Prophecies of the *Mes-*

^c 10. 5. ^d 6. 15. ^e 66. 7, &c. ^f 2. 2, &c.
 7. 8, & 9. 11. & 12. 11, 1, &c. 4. 3, 4. & passim in sua
 Prophetia. ^g C. 3. 14, &c. & 31. 31, 32. & passim
^h Thr 4. 20. ⁱ Hier. Proem. com. in Dan.

siab in the Old Testament, I will refer you for more to Proposition IX, and proceed to my second Clause, that they are accomplished. To make good this Assertion to a Jew, we must produce all the Prophecies of the Old Testament concerning the *Messiah* accomplished in one Person, which being the Subject of my Ninth Proposition, I will proceed to shew the verity of my third Clause, *viz.* that Arguments drawn from Prophecy are of the greatest moment; for which assertion I produce St. *Austin*^k, *Eusebius*^l, *Lactantius*^m, *Tertullian*ⁿ, the Apostles *Peter*^o, *Paul*^p, and *John*^q, the Evangelist *Luke*^r, *Cyprian*^f, and *Origen*^t, who says; *Omnia quæ ad astruendam Christi fidem adhiberi possunt argumentorum*

^k Adv. Faust. lib. 12. c. 46. Tract. 36. in Jo. lib. 1. de conf. Evang. c. 11. ^l Præp. lib. 1. c. 3. ^m Inst. lib. 5. c. 3. ⁿ Adv. Jud. & Iren. adv. Hær. • 1. 1, 11, 13. lib. 2. 1, 17, &c. ^p Eph. 2. 19, 20. 1 Theff. 5. 20. Rom. 16. 26. ^q 1. 45. ^r Act. 17. 11. & 3. 17, &c. ^f In Præf. adv. Quirinum. ^t Lib. 1. adv. Celsum.

maximum hoc est quod prædictus fuit a Prophetis, qui apud Judæos fuerunt.

After these Testimonies, what need we a greater Proof of the Validity of such Arguments drawn from the Prophets? So that I will conclude this Proposition, having shewn the *Messiah* is foretold in the Old Testament; which was to be proved.

PROPOSITION VIII.

He only is the Messiah in whom alone all the Prophecies of the Messiah in the Old Testament agree.

IF we can't find *one* in whom *all* the Prophecies of the *Messiah* do agree, we may safely affirm there will *never* be, nor *has* been one: which

^u As in Psalm 44. 3, 6. & 2 8. Isai. 11. 6, &c.

the *Jews* affirm by taking in many places the literal for the allegorick sense of Scriptureⁿ, viz. their expecting a *Messiah* most beautiful, an earthly King, a Warrior, a Conqueror of Nations, and a Peace-giver not only to Men, but to Brutes : against which Follies is extant a rare Epistle of the learned *R. Maimonides*. Therefore we will explicate these and others that bear an allegorical sense accordingly, and then he in whom they all agree will be the *Messiah* according to the Definition, which first makes him a *Man*, which is verified in *Isaiab*^x, *Jeremy*^y, *Ezekiel*^z, and *Daniel*^a; to be *God*, verified by *Isaiab*^b and *Baruch*^c; to be *sent from Heaven to save Man*; verified by *Job*^d, *Isaiab*^e, *Jeremy*^f, *Habakkuk*^g, and *Zachary* : hence we see the true Definition of the *Messiah*

x	7. 14. & 53. 2, 3.	y	31. 22.	z	1. 26
a	7. 13.	b	9. 6. & 35. 4. & 40. 10.	c	3. 36.
d	19. 25.	e	51. 5. & 59. 19, 20. & 49. 8, 9. & 61. 1. & 53.	f	23. 5, 6. & 31. 11.
	2. 10, 11.	g	3. 13.		Zach.

contain'd in the Prophecies : therefore in whom the Prophets agree he is the *Messiah* : and he that is the *Messiah* must of necessity contain *all* those *Marks* : wherefore 'tis rightly alledg'd, that he *alone* is the *Messiah* in whom *all* the Prophecies of the Old Testament agree, concerning the *Messiah*.

PROPOSITION IX.

JESUS of NAZARETH is the
MESSIAH.

TO prove this, our principal end for composing this Treatise, we must prove, that *all* the Prophecies of the Old Testament, concerning the *Messiah*, were accomplished in *Jesus* of Nazareth ; which will be done most clearly by producing them, and shewing them *all* completed in

the *New Testament* ; for the *Old*, according to St. *Austin*^h, is only an *Occultation of the New Testament*. Thus having annexed the Completion to the Prophecy, we shall proceed to defend some Places oppugned by the *Jews*, &c. at least those that are most *obnoxious*, and *Bulwarks of Christianity*. We also will shew him foretold in *Types* and *Figures* ; and finally conclude with an Admonition how to understand Prophecies.

^h De Civ. Dei, lib. 16. c. 26.



ПАРАΛ

ΠΑΡΑΛΛΗΛΙΣΜΟΣ
OF THE
Old and New Testaments,
in all that refers to the
MESSIAH.

CHAP. I.

Jesus of the Seed of Abraham.

PROPHESY'D	ACCOMPLISH'D
Genesis 12. 1, 3. and 18. 17, 18. and 22. 15, 18.	Matthew 1. 1. Luke 3. 23, 24. Galat. 3. 16.

Jesus of the Seed of Isaac.

Gen. 26. 2, 4. <i>Ap- paruit ei (Isaa- co.)</i>	Mat. 1. 1, 2. Luke 3. 23, 34.
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Jesus of the Seed of Jacob.

PROPHECY'D	ACCOMPLISH'D
Gen. 28. 12, 14. <i>viditque Jacob,</i> Numb. 24. 15, 17.	Mat. 1. 1, 2. Luke 3. 23, 34.

There ariseth a Dispute amongst our modern Jews about this Prophecy of *Numb. 24. 15, 17.* who would have it refer to *David only*, and urge other wild Notions; which being mostly frivolous, I will only ask them and *Grotius*, whether *David* destroy'd all Mankind? or whether the *Messiah*, they expect, will do so? They won't affirm either: then I affirm it should be taken in a *metaphorical* sense, as others are of like sort: for by *Star*, is represented *Jesus Christ*, and by the *Rod, Kingly Power*; which the LXXII have more expressly shewn by translating *ἄνθρωπος* for *Rod, i. e. Christ*; but again, compare it to *Isaiah xi. 1, 4, 10.* and you will find the Jews understood this Passage of the *Messiah*.

Jesus

Jesus of the Seed of Judas.

PROPHECY'D	ACCOMPLISH'D
Cen. 49. 10.	Mat. 1. 3, 16. Luke 3. 23, 34. Heb. 7. 14. Apoc. 5. 5.

There are three things to be noted to make this Prophecy good. 1. That it foretold the *Messiah*. 2. Its Completion in *Jesus Christ*. 3. Why *Christ* and his *Apostles* brought it not as a *Testimony* of the *Truth*. Again, in this Prophecy are four Parts. 1. *Non auferetur Sceptum de Juda*; where is promised a *perpetual* Scepter in *Juda*. 2. *Dux de femore ejus*: in this latter is noted a *temporary* and *fading* Principality of *Juda*. 3. *Donec veniat qui mittendus est*: here is foretold the *end* of this *temporary* Kingdom, and the *Coming* of the *Messiah*. 4. *Et ipse erit expectatio gentium*: which manifests the *Kingdom* of the *Messiah* shan't be shut up in the narrow bounds of *Canaan*, but shall be *spiritual* and *spread over the world*. To understand this

this Distinction perfectly ; an *eternal* Kingdom is to be understood by the *first* part in *general terms*, without *specifying the Eternity or Kingdom*, whether *spiritual* or *temporal*. The *second* is more particular, shewing the Kingdom to be *temporal* and *fading*, by *human Generation* and *Reparation*. Thus understand the *third* and *fourth*, which shew his *Power* to be *spiritual* and *eternal*, as below will be verified. Neither is there need of Proofs from Testimonies, if we ponder well the very words of the Prophecy : for in *to un-*
til, is signified a *Kingdom to be destroyed*, *i. e. temporal*, and a new one to be erected, *i. e. eternal* ; or it would have rather said, the *Messiah* would continue it ; which Explication silenth all others : for we both satisfy such as think the time can't be drawn thence, and those who hold the Kingdom of *Juda*, foretold by the Prophets to be perpetual, is not prophesied by this Passage to be changeable and temporary. And finally, it proves that *Christ Jesus* was foretold by it, and its Completion

pletion in him ; so that we will proceed to the question, why neither *Christ* nor his *Apostles* urged it as a Testimony of the Truth ? To which I answer, that they omitted not only this, but many others, that related openly to the *Messiah* : for had they urged all, they must have repeated the *whole Old Testament* : wherefore I will conclude with these words of *Christ*, *Habent Moysin & Prophetas, audiant illos*, *Luc. xvi. 29.* by which the Jews were minded of the *Prophecies not mentioned.*

CHAP. II.

Jesus of the Seed of Jesse and David.

PROPHECY'D	ACCOMPLISH'D
2 Kings 7. 4, 5, &c.	Mat. 1. 1, &c. and
Psalms 88. 4, &c.	1. 20. and 9. 27.
Isaiah 11. 1, &c.	and 12. 23. and
Jeremiah 23. 5, 6.	20. 30, 31. and 21.
and 33. 15, &c.	9, 15. and 22. 41,
	42. Mark 10. 46.
	and 12. 35. Luke
	1. 26, 27, 31, 32,
	69,

PROPHECY'D	ACCOMPLISH'D
	69, 70. and 2. 4. and 3. 23, 31. and 18. 38, 39. and 20. 42. John 7. 42. Acts 13, 23. Rom, 1. 1. and 15. 12. 2 Tim. 2. 8. Apoc. 5. 5. and 22. 16.

Whereas this Prophecy of *Kings* has a reference to *Solomon*, note, to obviate all opposition that 'tis this part; *si iniquè aliquid gesserit, arguam eum in virga virorum, & in plagis filiorum hominum*; and the other refers to *Christ*, who alone of his Successors had, or has an *eternal* Kingdom.

Jesus called David.

Isaiah 55. 3. Jer.	Acts 13. 34.
30. 9. Ezek. 34.	
23. and 37. 23,	
&c. Ose. 3. 5.	

Jesus of the Seed of Solomon.

Psalms 71. 1, 6.	Mat. 1. 1, &c.
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When

When Jesus was born.

PROPHECY'D	ACCOMPLISH'D
Gen. 49. 10. Psalm 71. 1, 7. Isa. 2. 2, &c. and 11. 1, &c. and 40. 3, &c. Jer. 30. 18, &c. Dan. 2. 40, &c. and 9. 24, &c. Agg. 2. 7, &c. Zach. 3. 8, 10. Mal. 3. 1.	Mat. 2. 1. and 14. 1. Luke 2. 1, &c. and 3. 1, &c.

This Prophecy being of great moment, it will add to its clearness and the satisfaction of the ignorant to expound some things that will illustrate it; as *when*, or *at what time*, he was born and expected by Mankind; that the Jews expected him under the *second Temple*, when all the World should rest in Peace, and the *Roman Empire* flourish: how he was born within *Daniel's seventy Weeks*; and finally, how these Prophecies are completed in *Christ Jesus*. Not to mention the Gentiles *Sybillin* Oracles, let us

us pass to the Jews, and ask, if they expected not a *Messiah*; for what was that of *Simeon*; *Expectasse Consolationem Israel*? *Luc.* 2. 25, 38. or of *Anna*, *Expectasse Redemptionem Israel*? or of the *Samaritan Woman*, *Scio quia Messias venit*? *Jo.* 4. 25. The *Rabbins* confess, their Ancestors, a little before Christ came, said the Time was *at hand* when the *Messiah* should come. That he came under the *second Temple*, of which see *Tharg. Cant.* 7, 8, &c. and the *Thalmudists*, who say the *second Temple* was to exceed the *first* in many things, which it could not, unless illustrated by the *Expectation of all nations*, as *Aggæus* 2. 7, 8. calls the *Messiah*; which the Prophet *Malachi* illustrates wonderfully in chap. iii. 1. That Justice and Peace flourished at that time may be understood either metaphorically, because Christianity drives out Barbarity and Pride; or literally, for *Christ* was born under *Augustus*, when *all the world* was in *Peace*, and the *Temple of Janus* shut by

by the Emperor, as this Inscription from *Gruterus*, pag. 149, makes me believe.

Imperator Cæs. Divi. F. Aug. Pon.

Max. Cof. XII Tribunic.

Potest. X Imp. VIII. Orbe, Mari &

Terra. pacato.

Templo. Jani. clauso. & Rep. Po.

Rom. opt.

Legibus. Sanctiss. Instit. Reform.

Where 'tis said, not only an *universal Peace* overspread the *Universe*, but that *it* was also reformed by *most wholesome Laws*. To this might be added the Testimonies of *Suetonius*, *Tacitus*, *Eusebius*, *Orosius*, *Virgil*, &c. as may be seen in their respective Books concerning those Times. That he was to come in the *seventy Weeks* foretold by *Daniel*; the Prophecy is so plain none can deny it; but whereas few agree as to their certain *Epocha*, I will only assert that they have been expired these *seventeen hundred years*; but, they being past, the *Holy of Holies*

lies was to be *anointed*, *Christ* was to be *born* and *killed*, then the *Temple* and *City* was to be *destroyed*, and in the *middle* of the *last Week* the *Sacrifices* and *Ceremonies* of the *Old Law* were to be *abrogated*: finally, *at their end* the *Crimes* of *Men* were to be *obliterated*, that *eternal Justice* might be *brought*, and the *Prophecies* *fulfilled*; but these are all fulfilled in *Christ*, as partly is, and shall hereafter be shewn: therefore the *Messiah* was born above *seventeen hundred years* ago. Consult *M. l'Abbé Houtiville* on the *seventy Weeks*.

CHAP. III.

Jesus born of a Virgin.

PROPHECY'D	ACCOMPLISH'D
Isaiah 7. 14. Jer. 31. 22. Ezek. 44. 2, 3.	Mat. 1. 18, &c. Luke 1. 26, &c.

Against this Prophecy of *Isaiah* the Jews have three Exceptions: 1. That the Hebrew word עלמה does not signify

nify a *Virgin*, but only a *young Woman*. 2. Tho' it be granted to have *that* Signification, yet it won't follow, she could be such in *Conception* and *Child-birth*. 3. Be this also granted; yet 'tis denied *Mary* the *Mother* of *Jesus* was such. To the first I oppose *Aquila*, the great Patron of Judaism, who translated this word in *Gen. xxiv. 43. Absconditam*, i. e. after the ancient manner of the Jews, and as yet observed in some places, *kept up from the sight of men*. To the second, I say it would have been no marvellous thing to be foretold by a Prophet as a *true Mark* to know the *Messiah*, that she should be a *Virgin only till she had conceived*. But, cry they, 'tis impossible: then I ask, which is seemingly more impossible, for a Woman by *God's Power* to remain a *Virgin after Child-birth*, or for a *Man* to be made of *Dirt*, a *Woman* of *Adam's Rib*? or, in fine, for all this vast *Machine* of the *Celestial* and *Terrestrial Globe*, with all things therein contain'd, to be made of *nothing*, only by a single *FIAT*? Here

L are

are impossibilities for those that weigh God's Works by human Reason! and yet no Jew will deny the Facts. But, why all this? the Jews themselves in *Midrasch Echa* expected the *Messiah* to be born *without* a *Father*: so that it only remains to prove it accomplished in *Mary* and *Jesus*. To avoid this, the Jews frequently call *Mary* an *Harlot*, and *Jesus* the *Son* of an *Harlot*. O wickedness! Thus the *Thalmud* and *Celsus*, but we'll easily clear *her* of this aspersions, for the Jews condemn *Celsus*, affirming the *Panthera*, he calls an *Harlot* to be the *Husband* of *Mary*: and the Jews are condemned from their *own Laws*, which made it *unlawful*, and consequently for *Joseph* very dangerous, to live with such a one, as, according to them, *he* did: or, how could such a one live safely among Friends and Relations, Doctors of the Law, Priests, Pharisees and Enemies to her Son, as the Evangelists relate? How durst *Jesus* confess himself the Son of *Joseph* and *Mary* among their Country-people, the *Nazareans*, who knew their Lives?

What

What think you of the *two* blind, the *Canaan*ean, and the People of *Hierusalem*? Would they call a Bastard, the *Son* of *David*, (*Hosanna filio David*)? How durst the Apostles and Evangelists preach his *wonderful Birth* and *Royal Descent* from *David*, had it been false, when every one could have given them the lye? But again, to shew the *Messiah* was to be born of a Woman that was to keep her *Virginity post partum*, even according to the Jews, remember the Impostor *Simon*, who, to confirm his Followers in the Opinion, that he was the *Messiah*, told 'em, *Antequam mater mea Rachel conveniret cum eo* (*Antonio*) *adhuc virgo concepit me*. Nay, the wicked Impostor *Mahomet*, in his *Alcoran*, *Sur. 3*, and *20*. openly confesses it to the confusion of the Jews that endeavour, but in vain, to hide the Truth.

CHAP. IV.

Jesus born at Bethlehem.

PROPHECY'D	ACCOMPLISH'D
Michæas 4. 8, 9. and 5. 2.	Mat. 2. 1. Luke 2. 4, &c. John 7. 40, &c.

This Prophecy is impugned by some, who pretend, the Description of the *Roman Empire* by *Augustus* does not agree with St. *Luke's* Account of it: to clear which, we will say with *Suetonius* (*Aug. c. 27.*) and the *Ancyran Tables* in *Leunclavius* and in *Gruterus*, that there were three Descriptions or Polls: the first commencing, *Augustus VI.* and *Agrippa II. Consuls, i. e.* in the 18th *Julian Year*: the second, *Marcius Censorinus* and *Assinius Gallus Consuls, i. e.* in the 38th *Julian Year*: the third, *Sextus Pompeius* and *Sextus Apuleius Consuls, i. e.* in the 59th *Julian Year*, which is that mentioned by *Luke*, and it lasted many Years; for if *Joab* was ten Months in polling

polling the *Hebrews*, the *Levites* and *Benjamites* being excepted ; how long, think you, would the vast *Roman* Empire take ? Whence we may credibly believe it began in the 38th *Julian* year, about which time *Q. Sentius Saturninus* came to be President of *Syria* for five years, about the end of which he had orders to poll *Syria*, the Heart of the Empire being already polled ; for the perfecting of which, if we allow four years and upwards, which is very probable, this of *Syria* will fall late in the 5th of *Saturninus*, and so be continued by his Successor *P. Quintilius Varus* ; in whose time, according to *Josephus*, Christ was born ; either in the same, or the year before *Herod* died, according to the best Chronologies : therefore it seems most apparent, that Christ was born when *Quintilius Varus* was President of *Syria*, finishing the Poll begun by his Predecessor *Saturninus* ; and truly all Difficulties will vanish should we read in *Luke*, *κυντιλίας* for *κυρηνίας*, which the affinity of the names and characters

may easily permit ; which also *Tertul-
lian* confirms, saying, that it was be-
gun by one and ended by another, and,
*in Censu apud Romanos descripta est
Maria, ex qua nascitur Christus.* And
to those, who say the Jews were not
subject in *Syria* to the *Roman Empire*,
I answer, that *Herod* was only a *Be-
neficiary King*, and in the Power of
the *Romans*.

CHAP. V.

Jesus signifies Saviour.

PROPHECY'D

ACCOMPLISH'D

Isai. 12. 3, and 51.	Matth. 1. 20, &c.
5. and 62. 1, 11,	Luke 1. 30, 31.
and 63. 8, 9.	and 2. 21.
Habak. 3. 13, 18.	
Zach. 9. 9.	

Jesus or Emanuel signifies God with us.

Isai. 7. 14.	Matth. 1. 20, &c.
	John 1. 14.

The

The three Kings that adored Jesus.

PROPHECY'D	ACCOMPLISH'D
Pſalm 71. 9, &c.	Matth. 2. 1, &c.
Iſai. 8. 3, 4. and	
60. 6.	

Jesus's Flight and Return from Egypt.

Oſea 11. 1. | Matth. 2. 14, &c.

The Children ſlain by Herod.

Iſa. 31. 15. | Mat. 2. 16.

'Tis worthy to be noted what *Augustus* ſaid on this occaſion: *Cum au- diſſet, ſays Macrobius, inter pueros, quos in Syria Herodes Rex Judæorum intra Bimatum juffit interfici, filiumque ejus occiſum, ait, melius eſſe Herodis porcum eſſe quam filium, Sat. lib. 2. c. 4.* Here my opinion is, that *Macrobius* mingles the Hiſtories of the Children and *Antipater* together, not that he mentions a young Child of *Herod's* put to death with the reſt, as *Baroni- us* and others have thought.

Jesus lives at Nazareth, and call'd Nazarean.

PROPHECY'D	ACCOMPLISH'D
Judges 13. 5, 7.	Matth. 2. 22, 23.
Isa. 11. 1. according to the Hebrew, Isaiah 53. 2.	Luke 2. 39, &c.

John the Baptist the Precursor of Christ.

Isaiah 40. 3, &c.	Mat. 3. 1, &c. and
Malachi 3. 1.	11. 7, 10. Mark
	1. 1, &c. Luke
	1. 76. and 7. 27.

The Descent of the Holy Ghost upon Jesus.

Isa. 11. 1, &c. and	Mat. 3. 16, 17. and
42. 1, &c. and	12. 15, &c. and
61. 1, &c.	17. 5. Mark 1.
	9, &c. Luke 3.
	21, 22. and 9.
	34, 35. Mark 9.
	6. John 1. 32, &c.
	2 Peter 1. 17.

The Father bore testimony of the Son
now, as well as at his Transfiguration.
Jesus

Jesus anointed by God.

PROPHESY'D	ACCOMPLISH'D
Pfal. 2. 2. and 44.	Luke 4. 17, &c.
8. Isaiah 61. 1.	Acts 2. 36. and
Thren. 4. 20.	4. 26, 27. and 10.
	37, 38, Heb. 1.
	8, 9.

The Fast and Hunger of Jesus.

Pfal. 34. 13. and	Mat. 4. 2. and 21.
68. 11. and 108.	18. Mark 11. 12.
24.	Luke 4. 2.

Jesus the Word of God.

Pfal. 106. 10. Isa.	John 1. 14. Apoc.
55. 10, 11.	19. 11, 13.

Jesus the Son of God.

2 Kings 7. 13, 14.	Matth. 3. 17. and
Pfal. 2. 7. and 88.	17. 5. and 4. 3,
27, 28. and 109.	6. and 8, 29. and
1, &c. Proverbs	10, 32, and 11.
8. 22, &c. and	25, &c. and 12.
30. 4. Wisd. 2.	50. and 14. 33.
1, 12. Isa. 45. 8.	and 16. 15, &c.
Osea 11. 1. Mich.	and 26. 63, 64.
5. 2.	and 27. 39, &c.
	and

PROPHECY'D

ACCOMPLISH'D

and 27.54. Mark
1. 11. and 5. 7.
Luke 3. 22. and
4. 3, 9. and 8. 28.
and 9. 26. and 10.
21, &c. *Ubique
ferè.*

To those that deny the Messiah to
be called the Son of God in the Old
Testament, I will answer with the
Psalmist, ii. 7. *Filius meus es tu, &c.*
to which add the 88th Psalm.

CHAP. VI.

*The Disciples of Jesus are Sons of
God.*

Wisdom 5. 3, &c.	Mat. 5. 16, 44, &c.
Eccl. 4. 10, &c.	and many times
Isa. 1. 2, 4. and	in the 6, 7 and 10
63. 16. and 64.	Chapters, and
8. Jerem. 3. 19.	23. 9. Mark 11.
Osea 1. 10.	25, 26. Luke 11.
	13. and 12. 30,
	32. and 11. 2,
	&c. John 1. 12.
	and

PROPHESY'D

ACCOMPLISH'D

and 20. 17. Rom.
1. 7. and 8. 14,
&c. throughout
all the Epistles.
1 John 3. 1, &c.
and 4. 4, 7. and
5. 1, 4, 18.

Jesus the first begotten.

Pfal. 88. 28. Eccl.	Rom. 8. 29. Col.
24. 5. Zach. 11.	1. 15, &c. Heb.
10.	1. 6. Apoc. 1.
	4, 5

Jesus is God.

Gen. 19. 24. Psal.	Mat. 3. 3. Mark 1.
44. 7, 8. and 109.	1, &c. Luke 1.
1, &c. Isa. 7. 14.	76. John 1. 1.
and 9. 6. and 25.	and 5. 18. and
6, &c. and 35.	10. 30, &c. and
4, &c. and 40.	14. 1, &c. and
3, &c. and 45.	16. 15. and 17.
14, 15. and 48.	10. and 20. 27,
12, &c. and 51.	28. Acts 20. 28.
16. Jer. 23. 5, 6.	Rom. 9. 5. and
Bar. 3. 36, &c.	14. 10, 11. 1 Cor.
Hab, 3. 38, Zach,	10. 9. Gal. 1,
	11,

PROPHESY'D	ACCOMPLISH'D
2. 8, &c. and 12.	11, 12. Philip. 2.
10. Mal. 3. 1.	5, 6. Col. 1. 15,
	&c. Heb. 1. 2,
	&c. 1 John 5. 7,
	20. Apoc. 1. 7,
	8, and 4. 8.

To omit the Discussion of the Hebrew word *לָא*, which according to *Pagninus*, is always put for God, except in that place of *Ezekiel xxxi. 11*. I will only recount what *Ludovicus Carretus*, *lib. Visorum Divinorum*, says, how the ancient Jews understood this Clause of *Isaiab lii. 13*. (*Ecce intelliget servus meus, exaltabitur, & elevabitur, & sublimis erit valde.*) Thus he shall be exalted above *Abraham*, lifted higher than *Moses*, and be more sublime than the *Ministry of Angels*: therefore, says he, the Jews believed the *Messiah* to be *God*, because there is no medium between God and his Angels: whence Christ, speaking of his Divinity to the Jews, said, *Ego Tu*

¶ *Pater unum sumus*, which the Jews
 understanding, answered immediately,
Tu homo cum scis, facis te ipsum De-
um? which argument is very conclu-
 sive against the *Jews, Arians, Socini-*
ans and others, that deny his Divini-
 ty: for they will either confess Jesus
 to have been the *Messiah*, whom, pro-
 fessing himself to be God, they must
 believe to be such; because the *Messiah*,
 a holy and pious man, could not be so
 impious not only to arrogate divine
 Honours, but also to snatch at the very
 Title of God; or they will deny him
 to be the *Messiah*: then they must
 acknowledge he would not have broach-
 ed this opinion, so favouring of blas-
 phemy, and then death by the Law,
 unless it had been received by the an-
 cient Jews, that he that was to be their
Messiah should be also GOD: as our
Parallelism will manifest.

Jesus

Jesus a Man:

PROPHECY'D

ACCOMPLISH'D

Gen. 3. 15. 2 Kings
7. 4, 5, 12. Isa.
7. 14. and 9. 6.
and 45. 8. and
52. 14. and 53.
2, 3. Jer. 31. 22.
Dan. 7. 13. and
9. 26.

Mat. 1. 25. and 4.
2. and 8. 20. and
9. 6. and 12.
46. and 21. 18.
and 26. 71. Mark
3. 13, &c. and
11. 12. Luke 1.
31. and 2. 52.
and 4. 2. and 8.
19, &c. and 23.
4, 46, 47. and
John 1. 14. and
7. 3, &c. and 18.
17. and 19. 28.
Acts 2. 14, 22.
and 5. 27, 28.
Rom. 5. 15. 1
Cor. 15. 47. Gal.
1. 19. Phil. 2. 7.
1 Tim. 2. 5. Heb.
2. 1. and 4. 15,
16. and 5. 1.

Jesus the Brother of Men.

Psal. 21. 23. and
68. 9.

Mat. 12. 48, &c.
and 25. 40. and
28. 10. Mark 3.
31,

PROPHECY'D

ACCOMPLISH'D

31, &c. Luke 8.
19, &c. John 20.
17. Rom. 8. 16,
17. Heb. 2. 11,
&c.

Jesus a Priest.

Pfal. 44. 8. and 109. 4.	Heb. 2. 17. and 3. 1. and 4. 14, 15. and 5. 5, &c. and 6. 19, 20. and 7. 3, 11, 20, &c. and 8. 1, 2. and 9. 10, 11. and 10. 11, 12.
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Note there were three kinds of Men among the Jews, that were anointed, viz. *Priests, Kings, and Prophets*; both of the former were in *Jesus*, as well as in *Melchisedech*, as shall be shewn hereafter; the latter also was in *Christ*: therefore he was truly anointed, and the *Messiah*, not with the Oil of Trees, but of Joy, *Isa. lxi.* 1. that he was expected to be a Priest by the Jews, *Philo de Somniis & Exultibus,*

libus, leaves no doubt, where he says, *Primogenitum Verbum Dei esse Pontificem*. Note also, that *Midrasch Thehillim* says the *Priesthood* is taken from the *Israelites* for their sins, and given to the *Gentiles*: wherefore their people were reprobated, and called by God, *Heathens*: where consequently *Christ* is confessed to be already come, which will be proved, when we have shewn, he was the *Caller* of the *Gentiles*.

Jesus a Prophet.

PROPHECY'D	ACCOMPLISH'D
Deut. 18. 1, &c.	Matth. 10. 56, &c.
1 Mac. 14. 41.	and 12. 39, 40.
	and 21. 11. Luke
	19. 41, &c. <i>passim</i> .

There are many other Texts that could be brought for a proof of this assertion, but as these suffice to prove him a true Prophet according to our Axiom, because the spirit of Prophecy is only from God, it follows then that *Jesus Christ* was inspired by God, and a true Prophet: wherefore, if he said
he

he was the *Messiah* we must believe him to be such, because he could only speak Truth.

CHAP. VII.

No Prophets after Christ.

PROPHESY'D	ACCOMPLISH'D
Dan. 9. 24.	Mat. 11. 13. Luke 16. 16. Note; we speak here of Prophecies concerning Christ: So do's St. <i>Hierom</i> in Mat. 11.

Jesus a Shepherd.

Pfal. 94. 7. Isa. 40. 10, 11. and 53. 6. Jer. 31. 10. Ezek. 34. 11, &c. and 37. 24. Mich. 2. 12. Zach. 13. 7.	Mat. 25. 32, 33. and 26. 31. Mark 14. 27. John 10. 11, &c. Heb. 13. 20. 1 Peter 2. 25. and 5. 4.
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Jesus served by Angels.

Pfal. 96. 8. and 103. 4.	Mat. 4. 11, Mark 1. 13. Luke 2. 10, &c. John 1. 51
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PROPHECY'D

ACCOMPLISH'D

51. Heb. 1. 6, 7.
1 Peter 3. 22.
Apoc. 5. 11, 12.

Jesus in Galilee and Capernaum.

Isa. 9. 1, 2. | Mat. 4. 12, &c.

Jesus frequently amongst Men.

Prov. 8. 31. Isa. 7. | Mat. 1. 22, 23. and
24. and 12. 6. | 28. 20. John 1.
Bar. 3. 38. Soph. | 14.
3. 15. Agg. 2. 5, 6. |

Jesus a Preacher, a Doctor, and Master.

Psal. 2. 6. and 21. | Mat. 4. 17, 23. and
23. and 39. 10, | 5. 1, &c. and 7.
&c. Isa. 2. 3. and | 29. and 9. 35.
30. 19, 20. and | and 11. 1. and
50. 4, 10. and | 13. 54. and 8.
52. 6, 7. and 55. | 19. and 23. 10.
4. and 61. 1, &c. | and 26. 55.
Joel 2. 23. Mich. | Mark 1. 14, &c.
4. 2. Nahum 1. | and 1. 21, 22,
15. | 38, 39, 45. and 2.
| 13. and 4. 1. and
| 5. 20. and 6. 2,
| 34, &c. Luke 2.
| 46,

PROPHECY'D

ACCOMPLISH'D

46, 47. and 4.
16, &c. and 5.
5. and 8. 24, 45.
and 9. 33. 49.
and 17. 13. and
21. 7. and 23. 5.
John 1. 38. and
3. 1, 2. and 13.
13, 14. Acts 10.
36. Heb. 2. 11,
12.

Jesus Preaching in Galilee.

Isa. 9. 1, 2.

Mat. 4. 12, &c.
Mark 1. 14. Luke
4. 14, 15, 31. John
4. 43. and in ma-
ny other Places.

Jesus speaking Parables.

Psal. 77. 2.

Mat. 13. 3, &c.
Mark 4. 2, &c.
and 12. 1. Luke
8. 9, 10, &c. John
16. 25, 29.

The Efficacy of Christ's preaching.

Isa. 11. 4. and 49. 2.

Apoc. 1. 16. and
2. 12, 16. and
19. 15, 21.

M 2

Jesus

Jesus did Wonders, and cured all Diseases.

PROPHECY'D	ACCOMPLISH'D
Pfal. 4. 4. and 102.	Mat. 4. 23, 24. and
3. Isa. 42. 6, 7.	8. 16, 17. Luke
and 53. 4. and	4. 17, &c. and
61. 1, &c. Ezek.	6. 18, 19. John
14. 15, 16.	2. 11, 23. and 3.
	1, 2. and 6. 2.
	and 7. 31. and
	11. 47. and 12.
	37, 38. and 20.
	30. Acts 2. 22,
	23. & <i>passim</i> .

That Jesus was a Worker of Miracles, *Josephus* bears testimony, *Ant. Lib. 18. c. 4.* as also the *Thalmud*, *Avoda Zara*, and *Midrasch Cobeletb*, very ancient Books, relate, that only by the Name of Jesus, the Force of Poison was repressed; neither did the Jews confess them less, when they said, He was a Magician, *Mat. 12. 24.* That this was an essential Sign of the Messiah, Christ's Answer to *John's* Disciples verifies, *Mat. xi. 1.* which would have been no Answer, had it not

not been the Opinion of the Jews:
Wherefore *Josephus* feign'd *Vespasian*
to have worked Miracles.

Jesus cures the Blind.

PROPHECY'D	ACCOMPLISH'D
Pfal. 145. 8. Isa.	Mat. 9. 7, &c. and
29. 18. and 35.	11. 4, 5. and 12.
4, 5. and 42. 6,	22. and 15. 30,
7, 16, &c.	31. and 20. 30.
	and 21. 14. Mark
	8. 22, &c. and
	10. 4, 6, &c.
	Luke 4. 17, &c.
	and 7. 21. and
	11. 4. and 18.
	35, &c. John 9.
	6, 7. and 10. 21.
	and 11. 37.

Jesus cures the Deaf.

Isa. 29. 18. and 35.	Mat. 11. 4, 5,
4, 5. and 42. 18.	Mark 7. 32, &c.
	and 9. 24. Luke
	7 22.

Jesus cures the Dumb.

Wisd. 10. 21. Isa.	Mat. 9. 32, 33. and
35. 4, 6.	12. 22. and 15.
	30, 31. Mark 7.
	M 3 32,

PROPHESY'D

ACCOMPLISH'D

32, &c. and 9. 24,
25, &c. Luke
11. 14.

Jesus cures the Lame.

Isa. 35. 4, 6.

Mat. 11, 4, 5: and
15. 30, 31. and
21. 14. Luke 7.
22.

Jesus cures the Feeble.

Isaiah 35. 34.

Mat. 4. 24. and 8.
5, &c. and 9. 2,
&c. Mark 2. 3,
&c. Luke 5. 18,
&c. John 5. 5, &c.

Jesus raiseth the Dead.

Psalms 102. 2, &c.
Isaiah 26. 19.

Mat. 9. 18, &c. and
11. 4, 5. Mark
5. 22, &c. Luke
7. 18, &c. and 8.
41, &c. and 7.
12, &c. John 11.
43, 44.

Jesus feeds the Hungry.

1 Kings 2. 5. Psal.
21. 27. and 32.

Mat. 14. 15, &c.
and 15. 32, &c.
Mark

PROPHESY'D

ACCOMPLISH'D

18, 19. and 106.
4, &c. and 131.
15. and 145. 7.
Prov. 10. 3. Isa.
23. 18. and 49.
8, &c. and 65.
13. Jer. 21. 25.
Joel 2. 23, 26.

Mark 6. 35, &c.
and 8. 1, &c.
Luke 9. 12, &c.
and 1. 53. John
6. 32, &c. and 6.
26, &c. Apoc. 7.
15, 16.

CHAP. VIII.

*Jesus chooseth Jews for his Disciples,
who propagated the Christian Reli-
on, which was the Beginning of Sal-
vation.*

Pfalm 67. 27, 28.
Isa. 1. 9. and 4.
2, 3. and 9. 1.
and 10. 20, &c.
and 17. 4, &c.
and 28. 5. and
37. 31, 32. and
65. 8, 9. Jer. 3.
14, 15. and 16.
16. Mich. 2. 12.
and 5. 2, &c.
Soph. 3. 12. &c.
Zach. 13. 7, &c.

Matth. 4. 18, &c.
and 9, 9. and 10.
1, &c. Mark 1.
16, &c. and 2. 14.
and 3. 13, &c.
and 6. 7. Luke
5. 2, &c. and 6.
13. and 9. 1, &c.
John 1. 37, &c.
Rom. 9. 27. and
11. 1, &c. 1 Cor.
1. 26, &c. Jam.
2. 5.

M 4

This

This Prophecy exhorts the Christian Church, which is of the Race of *Israel*, to sing Praises to God; for Jesus, and many of his Apostles, were of the Race of *Jacob*; and the Law of Christ, of which the old *Israelitic* was only a Figure, was foretold by *Israelitic* Prophets: By *Ibi Benjamin*, &c. *Paul* the Apostle, of the Tribe of *Benjamin*, is notify'd: By *Principes Juda*, &c. are signify'd those called in the Gospel, the Brethren of Christ, born of the Tribe of *Juda*: And by *Principes Zabulon & Nepthali*, are remember'd the other Apostles, who were most born in *Galilee* of those Tribes.

The Apostles were Fishermen.

PROPHESY'D	ACCOMPLISH'D
Psal. 106. 20, 23, 24. Jer. 16. 16. Ezek. 47. 8, &c.	Mat. 4. 18. and 13. 47, 48. Mark 1. 16, &c. Luke 5. 2, &c. for the Psal. see <i>R. Isaac Aramæus</i> , in ex- posit. lib. Num.

Jesus

Jesus chose but Few.

PROPHECY'D	ACCOMPLISH'D
Isa. 17. 4, &c. and 24. 13, &c. and 65. 8, 9. Jer. 3. 14. Ezek. 12. 15, 16.	Mat. 9. 37, 38. and 10. 1, 5. and 20. 16. Mark 3. 13, &c. and 6. 7. Luke 6. 33. and 9. 1, &c. and 10. 2.

*The Apostles Preachers of Christ
Jesus.*

Psal. 18. 5. and 147. 4. Isa. 24. 14. and 28. 9, &c. and 29. 22. &c. and 52. 6, &c. and 66. 19. 20. Nahum 1, 15.	Mat. 10. 5, &c. and 24. 14. and 28. 19. Mark 3. 14. and 6. 12. and 16. 15, 20. Luke 9. 1, 2. and 12. 3. and 24. 46, 47. Acts 2. 4. and 5. 42. and 8. 5. and 9. 20: and 10. 42, &c. Rom. 1. 8. and 10. 14, &c. and 15. 19, &c. 1 Cor. 1. 23. and 2. 1. and 9. 14. and 15, 1, 2. 2 Cor.
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PROPHESY'D

ACCOMPLISH'D

Cor. 1. 19. and
4, 5. Gal. 2. 2.
1 Theff. 2. 9.
&c. Col. 1. 23.
1 John 1. 23.

*The Apostles and Disciples of Jesus
were ignorant.*

Pfal. 93. 8. Isa. 29. 14. and 32. 4. and 33. 18.	Mat. 5. 3. and 11. 25. Luke 10. 21. John 7. 47. &c. 1 Cor. 1. 17, &c. and 3. 18, 19. and 4. 10.
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*The Apostles work Miracles, and cure
all Diseases.*

Pfal. 67. 36. Isa. 8. 18, 19.	Mat. 10. 1, 5, 8. Mark 3. 14, 15. and 6. 7, 13. and 16. 15, 17. Luke 9. 1, &c. and 10. 17, &c. John 14. 11, 12. Act. 2. 43. and 5. 12. and 6. 8. and 8. 6, &c. and 14. 3, &c. Rom. 15. 18,
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PROPHESY'D

ACCOMPLISH'D

18. 19. 2 Cor.
12. 12. Heb. 2.
3, &c.

Jesus walks on the Sea.

Job 9. 8.

Mat. 14. 25, 26.
Mark 6. 48, 49.
Joh. 6. 19. Note,
this Prophecy
only puts it in
the Power of
God to walk on
the Sea; there-
fore Christ is
God.

Jesus the Light.

Psal. 35. 10. and
118. 105. and
131. 17. Wisd.
7. 25. 26. Isa.
9. 2. and 42. 6.
and 49. 6. and
60. 1, &c. and
60. 19, 20. and
62. 1. Dan. 2.
22. Mich. 7, 8.

Matth. 4. 13, &c.
and 17. 2. and
24. 27. Luke 1.
78, 79. and 2.
32. and 7. 29.
and 17. 24. Mark
9. 2. John 1. 4,
&c. and 3. 19.
and 8. 12. and 9.
5. and 12. 35, 36,
46. Acts 13. 47.
2 Cor. 4. 4, 6.
Eph.

PROPHECY'D

ACCOMPLISH'D

Eph. 5. 14. 2
Tim. 1. 10. Heb.
1. 3. Apoc. 21,
23.

Jesus's Disciples are the Light.

Pfal. 97. 11. and 109. 3. Prov. 9. 18. and 13. 19. Wisd. 3. 7. Isa. 58. 7, &c. Dan. 12, 3.	Mat. 5. 14, &c. and 13. 43. Luke 12, 35. and 16. 18. John 5. 35, and 12. 36. Eph. 5, 8. 9. Philip. 2. 15. 1 Thess. 5. 5,
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Jesus the Fire.

Exod. 3. 2. and 13. 21. and 19. 18. and 24. 17. Deut. 4. 24. and 9. 3. 2 Kings 22. 9, 13. 1. Paral. 21. 26. Psal. 49. 3. and 96. 3, 4. Isa. 10. 16, 17. and 31. 9. and 66. 15, 16. Ezek. 1. 26, 27, and 8. 2. Joel 2. 3.	Mat. 3. 11. Luke 3. 16. and 12. 49. Heb. 12. 29. A- poc. 1. 14. and 2. 18. and 19, 11, &c.
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Jesus

Jesus the Sun.

PROPHECY'D	ACCOMPLISH'D
Isa. 60. 19 20. Mal. 4. 2.	Mat. 17. 2. Apoc. 1. 16.

Jesus the Star.

Num. 24. 17.	Apoc. 1. 16. and 22. 16.
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Jesus the Bud, the Root, the Flower, the Rod.

Num. 24. 17. Cant. 2. 1. Isa. 4. 2. and 11. 1. and 45. 8. and 53. 1, 2. Jer. 23. 5. and 33. 15. Ezek. 35. 29. Zach. 3. 8. and 6. 12.	Luke 1. 78. John 15. 1. Rom. 6. 5. and 11. 16. Apoc. 5. 5. and 22. 16.
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The Disciples of Jesus are Buds, Plants, &c.

Psal. 79. 15, &c. Isa. 35. 1, &c. and 60. 21. and 61. 1, &c. Jer. 32. 41.	Mat. 15. 13. John 15. 5. Rom. 6. 5. and 11. 16, &c. 1 Cor. 3. 6, &c.
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Jesus

Jesus the Fountain.

PROPHESY'D	ACCOMPLISH'D
Pfal. 35. 10. Eccl. 1. 5. and 24. 40, &c. Isa. 11. 9. and 12. 3. and 35. 6, 7. and 44. 2, 3. and 49. 10. and 55. 1. and and 59. 19. and 65. 13. Jer. 2. 13. and 17. 13. Ezek. 35. 26. and 47. 8, &c. Joel 3. 18. Zach. 13. 1. and 14. 8.	John 4. 13, &c. and 6. 35. and 7. 37; 38. Apoc. 21. 6. and 22. 1, 17.

Jesus the Umpire between God and Man.

Pfal. 88. 4, 29, &c. Eccl. 17. 10. and 45. 31. and 47. 13. Isa. 42. 6, 7. and 49. 8, 9. and 55. 3, 4. and 61. 8, 9. Jer. 31. 31, &c. and 32. 40. and 50. 5. Bar. 2. 25. Ezek. 16. 60, 62. Ose. 2.	Mat. 26. 27, 28. Mark 14. 24. Luke 22. 20. and 1. 72, 73. Acts 3. 25. Rom. 11. 25, &c. 2 Cor. 3. 5, 6. Gal. 3. 15, &c. and 4. 24, &c. Eph. 2. 12, 13, &c. 1 Tim. 2. 5. Heb. 8. 6, &c.
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PROPHESY'D

ACCOMPLISH'D

18, &c. Zach. 9.
11. Mal. 3. 1.

&c. and 10. 15;
&c. and 12. 22,
&c. and 13. 20.

Jesus the Pacifick.

Pfal. 45. 9, 10. and
71. 3, 7. and 75.
1, &c. and 84. 9,
11. and 119. 7.
Isa. 2. 4. and 9.
6, 7. and 11. 1,
&c. and 40. 3,
&c. and 52. 7.
and 53. 5. and
54. 10. and 55.
11, 12. and 65.
25. Jer. 33. 6,
9. Ezek. 34. 25,
29. Ose. 2. 18,
&c. Mich. 4. 2.
and 5. 2, 5. Nah.
1. 15. Agg. 2. 8,
10. Zach. 3. 8,
10. and 9. 9, 10.

Mat. 5. 38, &c. and
11. 29, 30. Luke
1. 79. and 2. 14.
and 24. 36. John
14. 23, 27. and
16. 32, 33. and
20. 21, 26. Act.
10. 36. Rom.
5. 1. and 10. 15.
and 14. 17. Eph.
2. 13, 14. and
6. 14. Philip. 4.
7. Col. 3. 15.
Heb. 7. 2, 3.
This Prophecy
(Isa.) is to be
understood alle-
gorically, see *lib.*
Sanhedrin, c. ult.
de Isa. 2. 2.

The

The Peace and Security of his Disciples.

PROPHECY'D	ACCOMPLISH'D
Pfal. 72. 3, 7. and 84. 9. and 90. 1, &c. and 111. 5, &c. and 118. 165. and 120. 3, &c. and 124. 1, &c. and 127. 6. Prov. 1. 33. and 3. 1, 2. Eccl. 6. 29. Isa. 32. 17. and 53. 5. and 54. 10. and 55. 11, 12. and 58. 10, 11. Ezek. 34. 14, 15, 25. and 37. 14, 26. Agg. 2. 8, &c. Zach. 9. 9.	Mat. 5. 9. and 10. 12, 13. and 11. 29. Mark 9. 49. Luke 1. 79. and 2. 13. 14. and 10. 5. &c. and 24. 36. John 14. 27. and 16. 33. and 20. 19, 21, 26. Acts 10. 36. Rom. 1. 7. & <i>multis aliis in locis.</i>

Jesus a Warriar and Conqueror.

Num. 24. 14. Psal. 44. 3, &c. and 109. 5, &c. Isa. 8. 1, &c. and 11. 4, 5. and 41. 2. and 42. 13. and	Mat. 10. 34. and 26. 52, 53. Luke 22. 36. and 12. 49, 51. John 16. 33. Rom. 6. 13. and 13. 12. 2 Cor.
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PROPHECY'D

ACCOMPLISH'D

49. 1, 2. and 66.
15; 16. Jer. 12.
12. Joel 2. 11.
Hab. 3. 8, &c.
Zach. 9. 11, &c.

Cor. 6. 4, &c.
and 10. 3, &c.
Eph. 6. 11, &c.
1 Tim. 1. 18.
2 Tim. 2. 4, 5.
Apoc. 1. 16. and
2. 12, &c. and
19. 11, &c. Al-
legorical.

*Jesus the Stone, Foundation and
Mountain.*

Pfal. 117. 22. Isa.
8. 13, 14. and
26. 16, 18. Dan.
2. 34, &c. Zach.
3. 8, &c. and 4.
7, 10.

Mat. 21. 42, &c.
Mark 12. 10, &c.
Luke 20. 17, 18.
Acts 4. 11. Rom.
9. 32, 33. 1 Cor.
3. 11. and 10. 4.
Eph. 2. 19, &c.
1 Pet. 2. 4, Al-
legorical.

His Disciples are Stones.

Zach. 9. 16.

Eph. 2. 19, &c. 1
Pet. 2. 4, 5.

N

Jesus

Jesus the Scandal and Ruin.

PROPHESY'D	ACCOMPLISH'D
Pfal. 109. 6. Isa. 8. 13, 14.	Mat. 11. 6. and 13. 57. and 15. 12. and 26. 31, &c. Mark 6. 3. and 14. 27, &c. Luke 2. 34. and 7. 23. Rom. 9. 32, 33. 1 Cor. 1. 23. Gal. 5. 11. 1 Pet. 2. 7, 8.

Jesus the Captain.

Isa. 55. 4. Jer. 30. 21. Dan. 9. 25.	Mat. 2. 6.
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Jesus the Door.

Pfal. 117. 20.	John 10. 7, &c.
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Jews the Way.

Isa. 30. 21. and 35. 8, &c. Jer. 6. 16.	John 14. 6.
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Jesus

Jesus the Truth.

PROPHECY'D	ACCOMPLISH'D
Pfal. 42. 3. and 84.	John 8. 31, 32. and
12. Eccl. 24. 25.	14. 6. 2 Cor. 1.
	20. 1 John 5. 6.

Jesus the Life.

Deut. 30. 20. Psal.	John 1. 4. and 6.
35. 10. Prov. 8.	35, 48, 49. and
35. Eccl. 4. 12,	11. 25, 26. and
&c. and 21. 16.	14. 6. Acts 3. 15.
Isa. 25. 7, &c.	Rom. 6. 11. 1 Cor.
	15. 22. Gal. 2. 20.
	Philip. 1. 10.
	Col. 3. 3, 4. Heb.
	2. 14. 1 John 1.
	2. and 5. 11, &c.

Jesus the Wisdom.

Prov. 8. 12, &c.	Mat. 11. 19. Luke
Wisd. 7. 21, &c.	7. 34, 35. and
and 9. 4, 9. Eccl.	11. 49. 1 Cor. 1.
1. 5, &c. and 24.	23, 24, 30. Col.
1, &c.	2. 4.

Alpha and Omega, &c.

Gen. 1. 1. Psal. 101.	John 1. 1, 2. and
26, &c. and 109.	8. 25. Rom. 10.
	N 2 4.

PROPHESY'D

ACCOMPLISH'D

3. Prov. 8. 22.
Eccl. 24. 14. Isa.
41. 4. and 43. 10.
and 44. 6. and
48. 12. and 53.
2, 3.

4. Col. 1. 18.
Heb. 1. 8, &c.
Apoc. 1. 8, 11.
according to the
Greek, and 1. 17.
and 3. 14. and
21. 6. and 22. 13.

Jesus the Head.

Psal. 17. 44. and
117. 22.

Mat. 21. 46. Mark
12. 10. Luke 20.
17. Acts 4. 11.
1 Cor. 11. 3.
Eph. 1. 22, 23.
and 4. 15, 16.
and 5. 23. Col.
1. 18. and 2. 10,
18, 19.

Jesus had all from God.

Psal. 32. 6. and 103.
24. Prov. 3. 19.
20. and 8. 27,
&c. Wisd. 9. 9.
Jer. 10. 12.

John 1. 3. Eph. 2.
10. and 3. 11.
Col. 1. 15, &c.
Heb. 1. 2.

Jesus

Jesus the Elect.

PROPHECY'D	ACCOMPLISH'D
Pfal. 88. 20. Isa. 42. 1. and 43. 10. and 49. 2.	Mat. 12. 17, &c. Luke 23. 35. 1 Pet. 2. 4, &c.

Jesus is Justice.

Pfal. 71. 7. and 84. 12. Isa. 11. 4. and 45. 8. and 61. 11. and 63. 1. Jer. 33. 15. Dan. 9. 24. Mal. 4. 2.	1 Cor. 1. 30. 2 Cor. 5. 21.
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Jesus the Just.

Wisd. 2. 12. Isa. 45. 8. and 51. 4. 5. and 53. 11. and 62. 1, 2. Jer. 23. 5, 6. Zach. 9. 9. κατ' ἐξοχήν.	Mat. 27. 3, 4, 19. Luke 23. 47. Acts 3. 14. and 7. 52. and 22. 14. Rom. 3. 26. Jam. 5, 6. 1 Peter 3. 18. 1 John 1. 9. and 2. 1, 29.
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Jesus the Holy.

Pfal. 4. 4. and 15. 10, Isa. 12. 6.	Mark 1. 23, 24. Luke 1. 35. and N 3 2.
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PROPHESY'D

Dan. 9. 24.

κατ' ἐξοχὴν.

ACCOMPLISH'D

22, 23. and 4.

33, 34. Acts 2.

27. and 3. 14.

and 4. 27, &c.

1 Cor. 1. 30, Heb.

7. 26. 1 Pet. 1.

14, &c. 1 John

2. 20. Apoc. 3.

7. and 6. 10.

Jesus the Witness of God.

Isa. 43. 10. and 55.

4.

John 3. 10, 11, 31,

32. and 8. 14, 18.

and 18. 37. 1

Tim. 2. 5, 6. and

6. 13. 1 John 5.

7. Apoc. 1. 4, 5,

and 3. 14.

Jesus is Humble.

Psal. 21. 7. and

34. 14. and 87.

16. and 88. 39,

&c. Isa. 52. 14.

and 53. 2, &c.

Mat. 11. 29. Acts

8. 23, &c. 2 Cor.

13. 4. Philip. 2.

8. Heb. 4. 15.

and 5. 7, &c.

Jer.

PROPHESY'D

ACCOMPLISH'D

Jerem. 22. 30.

Thren. 3. 45.

Dan. 2. 34. &c.

Jesus contemned and hated.

Pfal. 17. 18, 41, 44.

and 21. 8. and

34. 16, 19. and

68. 6, &c. and

88. 42, &c. and

108. 1, &c. and

117. 22. and

119. 7. Wisd. 2.

19. Isa. 1. 2. and

8. 13, and 49, 7.

and 52. 14. and

53. 3. and 65. 2.

Jer. 3. 20. and

14. 8, 9. and 32.

33. and 33. 8.

Thr. 3. 30, 45.

Dan. 9. 26.

Mat. 8. 34. and 9.

34. and 12. 24.

and 10. 57. and

21. 42. Mark 3.

21, &c. and 5.

39, 40. and 9.

11. and 6. 3, 4.

and 12. 10. Luke

4. 24. and 11. 15.

and 20. 17, and

16. 14. John 1.

10, 11. and 7.

5, 47, &c. and 8.

49. and 9. 29.

and 12. 37, &c.

and 15. 18, &c.

Acts 4. 11. Rom.

9. 32, 33. Heb.

12. 2. 1 Pet. 1.

11. and 2. 4.

His Disciples contemned, and affronted.

PROPHECY'D	ACCOMPLISH'D
Pfal. 43. 8, &c. and 65. 10, &c. and 78. 4. and 122. 3. Wisdom 5. 3, &c. Isa. 6. 14, &c. Thr. 4. 19, 20.	Mat. 5. 10, &c. and 10. 21, &c. and 23. 34. and 24. 9. Mark 13. 12, 13. Luke 6. 22. and 21, 12, 16, 19. and 10. 3. and 11. 49. John 15. 17, &c. and 16. 2. and 17. 14. Acts 14. 21. Rom. 5. 3. 1 Cor. 1. 28. and 4. 12, 13. 2 Cor. 1. 5, &c. and 2. 4. and 4. 8, &c. and 6. 4, &c. and 7. 4, 5. and 12. 10. 1 Thess. 2. 2, &c. and 3. 4, 7. 2 Thess. 1. 4, &c. 2 Tim. 3. 10, &c. Heb. 10. 32, &c. 1 John 3. 13. Apoc. 7. 14, &c.

Jesus unknown.

PROPHESY'D	ACCOMPLISH'D
Pfal. 141. 5. Isa. 1. 3. and 45. 4, 5, 15. and 53. 3. Jer. 4. 22. and 9. 3. and 10. 25, Ose. 5. 4.	Mat. 11. 25. and 17. 12. and 26. 69, &c. Mark 14. 66, &c. Luke 22. 55, &c. and 23. 34. John 1. 10, 11, and 9. 29. and 16. 2, 3. and 18. 17, 25. Acts 3. 17. and 23. 27. and 17. 22, &c. 1 Cor. 1. 21. and 2. 7, 8. 2 Cor. 3. 13, &c.

Jesus is Poor.

Pfal. 39. 18. and 68. 30. and 69. 5. and 87. 16. 108. 22. Jer. 14. 8, &c. Zach. 9. 9.	Mat. 8. 20. Mark 6. 2, 3. Luke 9. 57, 58. 2 Cor. 8. 9.
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His Disciples are Poor and Humble.

1 Kings 2. 1. Job 5. 11. and 12.	Mat. 6. 19. and 10. 9, 10. and 11. 5. 11,
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PROPHECY'D

ACCOMPLISH'D

18, &c. Psal. 11.
6. and 17. 28.
and 33. 19. and
43. 24. and 67.
11, &c. and 66.
33, 34. and 71.
4, 112, 13. and
101. 17, 18, and
106. 40, 41. and
112. 5, &c. Eccl.
10. 18, 21. and
20. 11. Isa. 28.
18, 19. and 41.
17, 18. and 49.
13. and 61. 10.
Soph. 3. 12, 19.

and 18. 3, 4. and
19. 21. and 20.
26, &c. and 23.
10. &c. Mark 6.
8. and 10. 21.
Luke 1. 48, &c.
and 4. 17, &c.
and 6. 21, &c.
and 9. 3. and 10.
4. and 22. 35.
and 12. 33. and
14. 11. and 18.
14, 22. John 7.
47, &c. 1 Cor. 1.
26, &c. and 4.
10, &c. 2 Cor.
6. 4, &c. Jam. 2.
5. and 4. 6. 1
Pet. 5. 5.

Jesus a Servant.

Isa. 42. 1. and 43. 10,
24. and 49. 5, 6.
and 50. 10. and
52. 13. and 53.
11. Ezek. 34. 23,

Mat. 20. 27, 28.
Mark 10. 45.
Luk. 22. 27. John
13. 12, &c. Phil.
2. 5, &c.

24.

PROPHECY'D

ACCOMPLISH'D

24. and 37. 24,
25. Zach. 3. 8. |

The Labour and Troubles of Jesus.

Pfal. 39. 3. Isa. 53. | Luke 19. 41. John
8, 11. | 4. 6. Heb. 5. 7.

Jesus Mild and Merciful.

Isa. 42. 1, &c. and 50. 5. and 53. 7, &c. Jer. 11. 9.	Mat. 9. 13, 36. and 11. 29, 30. and 12. 7, 15, &c. and 14. 14. and 15. 32. and 20. 34. and 26. 62, 63. and 27. 12, &c. Mark 1. 41. and 6. 34. Luke 7. 13. 2 Cor. 10. 1. Heb. 2. 17. 2 Pet. 2. 23.
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Jesus Obedient.

Pfal. 39. 9. Isa. 50. | Luke 2. 51. Phil.
5. | 2. 8.

Jesus

Jesus the Lamb, the Pascha, the Sheep.

PROPHECY'D	ACCOMPLISH'D
Exod. 12. 43, &c. Num. 9. 9, &c. Isa. 16. 1, &c. and 53. 7. Jer. 11. 19.	John 1. 29, &c. and 19. 31, &c. Acts 8. 27, &c. 1 Cor. 5. 7. 1 Pet. 1. 18, 19. Apoc, 2. 6, &c. <i>passim</i> . He is also called a <i>Lion</i> in Gen. 49. 9. and Apoc, 5. 5.

Jesus a Prince.

Isa. 9. 6. Jer. 30. 21. Ezek. 34. 23, 24.	Acts 5. 30, 31. Col. 1. 17, &c. and 2. 11. Apoc. 1. 4, 5.
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Jesus eternal Lord and King.

Gen. 49. 10. 1 Kin. 2. 10. 2 Kings 7. 12, 13. Psal. 2. 6, &c. and 21. 29. and 23. 7, &c. and 44. 5, 7. and 46. 1, &c.	Mat. 2. 1, &c. and 16. 7, &c. and 21. 4, 5. and 25. 31, &c. and 27. 11, &c. and 28. 18. Mark 15. 2, 9, 12, &c. Luke 1. 32,
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PROPHESY'D

ACCOMPLISH'D

and 71. 1, &c.
and 73. 12. and
88. 28, &c. and
and 109. 1, &c.
Isa. 9. 6, 7. and
11. 1, 4, 10. and
16. 1. and 32. 1.
and 40. 10. and
49. 7, &c. and
52. 7. Jer. 23. 5,
&c. and 30. 8, 9,
21. and 33. 15,
16, 17, &c. Ezek.
37. 22, &c. Dan.
2. 44. and 9. 13,
&c. Ose. 3. 5,
Mich. 4. 2, &c.
and 5. 2. Zach.
6. 12, 13. and
9. 9. Mal. 3. 1.

1. 32, 33. and
19. 37, 38. and
22. 29, 30. and
23. 2, 3, 37, &c.
John 1. 49. and
12. 13, 15. and
17. 1, 2. and 18.
33, 36, 37, 39.
and 19. 3, 12, 14,
&c. Acts 2. 33,
&c. and 10. 36.
and 17. 7. Rom.
14. 9. and 15. 8,
&c. 1 Cor. 2. 8.
and 15. 24, 25.
Eph. 1. 19, &c.
and 5. 5. Col. 1.
12, 13. 2 Tim.
4. 1. Heb. 1. 2,
&c. and 2. 9.
and 7. 1, &c. 1
Pet. 4. 11. and
5. 11. 2 Pet. 1.
11. Jude 4. Apoc.
3. 21. and 11.
15. and 12. 5,
10. and 17. 14.
and 19. 11, 12,
15.

His

His Disciples are Kings.

PROPHECY'D	ACCOMPLISH'D
Pfal. 44. 17. Wifd. 3. 7, 8. and 5. 16, 17. and 6. 21. Dan. 17, 18, &c.	Luke 12. 32. and 22. 29, 30. Rom. 5. 17. 1 Cor. 4. 8. and 9. 25. Heb. 12. 28. Jam. 2. 5. 1 Pet. 2. 9. Apoc. 1. 6, 9. and 2. 26, 27. and 3. 21. and 4. 4. and 5. 10. and 20. 4, 6. and 22. 5.

Jesus's Glory and Brightness.

Psalms 8. 5, 6. and 23. 7, &c. and 109. 1, &c. Eccl. 24. 1, &c. Isa. 4. 2. and 49. 5. and 52. 13. Dan. 7. 13, 14. Zach. 6. 12, 13. and 14. 6.	Mat. 16. 27. and 17. 1, &c. and 19. 28. and 24. 30. and 25. 31. and 26. 69. Mark 8. 38. and 9. 2. Luke 9. 26, 28. and 21. 27. and 24. 26. John 1. 14. and 2. 11. and 7. 39. and 11.
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PROPHESY'D

ACCOMPLISH'D

11. 4. and 12.
23. and 13. 31,
32. and 14. 13.
and 16. 14. and
17, 1. &c. Acts
3. 13. and 5. 31.
1 Cor. 2. 8. 2
2 Cor. 4. 4. Eph.
1. 19, &c. Phil.
2. 9, &c. Col. 2.
10. 2 Theff. 1.
9, 10. Heb. 1. 3,
&c. and 2. 5, &c.
and 2. 5, &c. and
3. 3. 1 Pet. 1. 11.
and 4. 11. 2 Pet.
1. 16, 17. Apoc.
5. 12, 13.

*The Brightness and Glory of his
Disciples.*

1 Kings 2. 30.	Mat. 19. 28. and
Pfal. 36. 34. and	23. 12. Luke 22.
33. 10, &c. and	29, 30. and 1.
90. 15. and 111.	52. and 14. 11.
1. &c. and 149.	and 18. 14. Rom.
4, &c. Prov. 4.	2. 6, 7, 10. and
	5. 1,

PROPHESY'D

ACCOMPLISH'D

7, 8. and 28. 12.
and 29. 23. Eccl.
1. 11, 24. and
6. 30, &c. and
11. 1. and 14.
23, &c. and 15.
1, &c. and 23.
38. Isa. 6. 14,
&c. and 62. 1,
&c. Jer. 30. 18,
19. Agg. 2. 8,
&c.

5. 1, &c. and 8.
18, &c. and 9.
3, 4, 23. 1 Cor.
2. 7. 2 Cor. 3.
18. and 4. 17.
Col. 1. 27. and
3. 4. 1 Pet. 2.
7. and 5. 4.

The Strength and Power of Jesus.

Psal. 23. 7, 8. and
109. 1, &c. Eccl.
24. 7, 11. Isa. 8.
1, &c. and 9. 6.
and 11. 1, &c.
and 41. 2. and
42. 13, and 49.
25, 26. Dan. 7.
13, 14. Zach. 9.
9. 10.

Mat. 3. 11. and 7.
29, and 11. 27.
and 24. 30. Mark
1. 22, 27. and
13. 26. Luke 3.
16. and 4. 32,
36. and 21. 27.
and 24. 19. John
3. 24. and 5. 26,
27. and 13. 3.
and 17. 2. 1 Cor.
1. 23. and 5. 4.
and 15. 24. 2
Cor.

PROPHECY'D

ACCOMPLISH'D

Cor. 12. 9. and
13.3. Eph. 1.20,
&c. 2 Theff. 2.
8. Heb. 1. 3. and
2. 6, &c. 2 Pet.
1.2, &c. Apoc. 5.
12, 13. and 12.
10.

The Strength and Power of his Disciples.

Pfal. 67. 36. Isa.
12.2. and 25.3.
and 61. 1, &c.
Dan. 7. 27.

Mat. 10. 1. Mark
3. 15. and 6. 7.
Luke 9. 1. and
10. 10. Acts 6.
8. 2 Cor. 12.10.
1 John 2. 14.
Apoc. 2. 26.

Jesus is Rich.

Pfal. 2. 8. Prov. 8.
17, 18,

2 Cor. 8. 9. Eph.
1. 7. and 3. 8.
and 1. 26, 27.

His Disciples are Rich.

Pfal. 36.3. and 111.
1, &c. Prov. 1.

Mat. 5. 4. and 6.
20. and 13. 44.
and

PROPHESY'D

33. Isa. 1. 19.
and 49. 8.

ACCOMPLISH'D

and 19. 21. Mark
11. 21. Luke 12.
33. 1 Cor. 1. 4,
5. and 4. 8. 2
Cor. 4. 6, 7. and
6. 4, &c. and 8.
9. Philip. 4. 18.
Col. 2. 2, 3. 1
Tim. 6. 17, &c.
Heb. 11. 24, &c.
Jam. 2. 5. Apoc.
2. 8, 9.

Jesus is the Legislator.

Deut. 18. 15, &c.
Psal. 9. 20, 21.
Isa. 2. 3. and 33.
22. and 42. 4.
and 51. 4. Jer.
31. 33. Mich.
4. 2.

Mat. 5. 21, &c.
Duocapita. Luk
16. 9, &c. and
17. 1, &c. John
13. 34. and 14.
15, 21. *& passim*
in Evang. Rom.
8. 2. 1 Cor. 9.
20, 21. Gal. 6.
2. Heb. 8. 10.
Jam. 1. 25. and
2. 12.

Jesus

Jesus carries the Key of the House of David.

PROPHECY'D ACCOMPLISH'D
Isa. 22: 22. | Apoc. 3. 7.

Eliacus, to whom the LORD promises in this Prophecy the Key of the House of *David*, was a Type of Christ: and in it lies a Prediction of his Office and Power. Note, for the better understanding of this Prophecy, that there were formerly a kind of crooked Keys, much like a Sickle to reap Corn, which, put thro' a Hole in the Door, lifted up the Bolt or Latch (*Eustathius in Hom. Odyss. 21.*) and being weighty, were forced to be carried, like a Scythe or Sickle, upon the Shoulder.

The Abrogation of the Mosaic Law.

Isa. 1. 11, &c. and	Mat. 11. 12, 13.
43. 18, &c. and	Luke 16. 16.
65. 18. and 66.	John 4. 21. Acts
22, 23. Jer. 3.	10. 28. and 13.
16. and 7. 11,	38, 39. and 15.
&c. and 6. 20,	5, &c. Rom. 3.
&c. and 31. 31,	21, 28. and 6.
&c. Ezek. 7. 26.	14, 15. and 7.
	4,

PROPHESY'D

and 34. 10. Dan.
9. 24, &c. and
12. 11. Ose. 3.
4, 5. Amos 5.
21, 22. Mich.
6. 6, &c. Mal. 1.
10, 11. and 2. 11,
12.

ACCOMPLISH'D

4, &c. and 8. 2,
&c. and 10. 4.
2 Cor. 5. 17.
Gal. 2. 16, 21.
and 3. 24, 25.
and 5. 18. and
6. 15. Eph. 2.
14, 15. and 4.
20, &c. Col. 3.
9, &c. Heb. 7.
11, &c. and 8.
6, &c. and 9. 6,
&c. and 10. 11,
&c. Apoc. 3. 12.
and 21. 5.

The Sanction of the New Law.

Deut. 18. 15, &c.
Isa. 2. 2. and 42.
9. and 43. 18,
&c. and 56. 4, 5.
and 62. 2, 3. and
65. 15, &c. and
66. 22. Jer. 4. 3,
4. and 11. 19,
20. and 18. 31.
and 31. 32, &c.
and 34. 10, 11.

Mat. 26. 27, 28.
Mark 1. 27. and
14. 24. Luke 22.
20. John 4. 21,
&c. and 13. 34.
and 15. 12. Acts
17. 19, 20. Rom.
3. 28. and 7. 6.
2 Cor. 3. 6. and
5. 17. Gal. 6. 15.
Eph. 2. 14, 15.
Col.

PROPHESY'D

ACCOMPLISH'D

Ezek. 36. 25,
&c. Dan. 9. 24.
Mal. 4. 4, &c.

Col. 3. 9, &c.
Heb. 7. 12, &c.
and 8. 6, &c. and
9. 11, &c. and
10. 11, &c. and
12. 23, &c. 2
Pet. 3. 13. 1 John
2. 7, 8. Apoc. 3.
12. and 2. 17.
Apoc. 21. 1, &c.

The Proof of this Prophecy, together with the precedent, is the final Overthrow of Judaism; wherefore we will be a little more exact in its Proof; and know that *Thalm. Baracoth* has attributed *Isa. 43. 18. 62. 22, 23.* to the *Messiah*. Neither will the wild Objections, of which this is the Bulwark, viz. from *Exod. 30. 21.* and *Levit. 16. 29.* and *Deut. 12. 32.* that the *Mosaic* should be an everlasting Law, to which should neither be added, nor diminished: and *Maimonides* said in *Mishna sua lib. de Fund. Legis*, that it was to be eternal and unchangeable; neither will these Objections, I say,

bear the Cause; for the *Hebrew* Words עולם, and לעולם, and עדעולם, don't always signify Eternity, but Diuturnity; not always infinitely, but indefinitely, and sometimes finitely: and *R. Joseph. Abbo, lib. 3. Fundament. c. 16.* says, *Monemur hoc præcepto, ne legem vel addendo, vel detrahendo, refringere audeamus*: for God did not take away his Power of utterly abolishing the Law. Much more could be answered, but this sufficeth.

PROPHESY'D

ACCOMPLISH'D

Deut. 30. 6. 1 Kin.	Mat. 3. 11. and 10.
15. 22. Psal. 36.	20. Mark 1. 8.
31, and 49. 7.	and 13. 11. Luke
&c. and 50. 21,	1. 15, &c. and
&c. and 103. 30,	3. 16. and 11.
and 110. 6, &c.	13. and 12. 12.
and 142. 10. Isa.	John 3. 5, &c.
1. 14, &c. and	and 4. 23. and
44. 2, 3. and 51.	6. 64. and 7. 39.
7. and 57. 15.	and 14. 16, &c.
and 58. 5, &c.	and 15. 26. and
and 61. 1, &c.	16. 7, &c. Acts
Jer. 4. 4. and 9.	1. 5, 8. and 2. 2,
25, 26. and 24.	&c. and 4. 31.
	and

PROPHECY'D

7. and 31. 31,
&c. and 32. 38.
&c. Bar. 2. 35.
Ezek. 11. 19, and
18. 31. and 36.
26, 27. and 39.
29. Ose. 6. 6.
Joel 2. 12, &c.
Zach. 12. 10.
Mal. 1. 10, 11.

ACCOMPLISH'D

and 6. 3. and 7.
55. and 8. 15,
&c. and 9. 17,
31. and 10. 44,
&c. and 11. 15,
&c. and 13. 9,
&c. and 15. 8,
28. and 16. 6.
and 19. 2, &c.
and 20. 22, 23.
Rom. 1. 4. and
2. 28, 29. and 5.
5. and 7. 6, 14.
and 8. 2, &c. and
14. 17. and 15.
13, 19. 1 Cor.
2. 12, &c. and 3.
16. and 6. 11.
and 9. 11. and
10. 1, &c. and
12. 13. and 14.
1. and 15. 45.
2 Cor. 2. 21, 22.
and 3. 6. and 5.
5. Gal. 3. 2. 5.
and 4. 6. and 5.
16, &c. and 6. 8.
Eph. 1. 13, &c.
and 4. 23, 24.
O 4 and

PROPHECY'D

ACCOMPLISH'D

and 5. 18, 19.
and 6. 11, &c.
Philip. 3. 3. Col.
2. 11, 12. and 3.
9, &c. 1 Theff.
1. 5. Tit. 3. 4,
5. Heb. 8. 6, &c.
and 13. 20. Jam.
4. 8. 1 Pet. 2. 5.
1 John 3. 24. and
4. 13. and 5. 6,
Jude 19. 20.

*The spiritual and eternal kingdom of
Jesus.*

Pfal. 2. 6, &c. 44.
7. and 71. 1, &c.
and 109. 1, &c.
Isa. 9. 6, 7. and
11. 1, &c. Dan.
2. 44. and 7. 13,
14. Ose. 1. 7.
Mich. 4. 7, 8.
Zach. 9. 9.

Mat. 25. 31, &c.
and 28. 18. Luke
1. 32, 33. and
22. 29, 30. John
14. 27, and 18.
36. 1 Cor. 15.
24, 25. Eph. 1.
9, &c. and 5.
5. Philip. 2. 9,
&c. Col. 1. 12,
13. 2 Tim. 4. 1.
Heb. 1. 3, &c.
2 Peter 1. 11,
Apoc. 3. 21. and
11,

PROPHESY'D

ACCOMPLISH'D

11. 15. and 12.
5, 10. and 14.
14. and 17, 14.
and 19. 11, 12.

*Jesus enters Hierusalem on an Ass
with a young one after.*

Gen. 49. 10, 11.
Zach. 9. 9.

Matth. 21. 2, &c.
Mark 11. 2, &c.
Luke 19. 29, &c.
John 12. 14, 15.

Hosanna sung to Jesus.

Pfalm 8.3. and 117.
22, &c.

Matth. 21. 9, &c.
Mark 11. 9, 10.
Luke 19. 38.
John 12. 13.

*Jesus works Wonders in the Temple,
whence he ejected the Traders.*

Pfal. 68. 9, &c.
Ezek. 43. 4.
Agg. 2. 7, &c.
Zach. 14. 21.
Mal, 3. 1,

Mat. 21. 12, &c.
Mark 11. 15, &c.
Luke 19. 45, 46.
John 2. 13, &c.

Jesus

Jesus reprehends Vice.

PROPHECY'D	ACCOMPLISH'D
Wisd. 2. 12, &c. Isa. 2. 3, 4. and 11. 1, &c.	Mat. 23. 13. <i>Œ per totum cap.</i> Luke 11. 29, &c. John 3. 19, 20. and 7, 7. and 8. 44, &c.

*The Princes of the Jews conspire a-
gainst Jesus.*

Pfal. 2. 2. and 34. 15.	Matth. 26. 3, 4, Mark 14. 1, and 15. 1. Luke 23. 6, &c. John 11. 47. Acts 4. 24, &c.
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*Judas betrays Jesus, his Death and
Eternal Loss.*

Pfal. 34. 19, 20. and 40. 10. and 54. 13, &c. and 68. 21, &c. and 108. 1, &c.	Mat. 26. 14, &c. Mark 14. 10, &c. Luke 22. 3, &c. John 13. 2, &c. and 15. 24, 25. and 17, 12, and 18. 3, &c. Acts 1. 16, &c.
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Jesus

Jesus instituted an unbloody Sacrifice.

PROPHECY'D	ACCOMPLISH'D
Mal. 1. 10. &c.	Mat. 26. 26, &c. Mark 14. 22, &c. Luke 22. 19, &c. John 6. 54, &c. Acts 2. 42, 46, and 20. 7, 11. 1 Cor. 10. 16, 17. and 11. 23, &c.

Jesus the Bread.

Mich. 5. 2.	John 6. 35, &c. Note, the Word <i>Ephrata</i> signi- fies the House of Bread.
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The Agony of Jesus.

Pfal. 54. 4, 5. and 108, 22.	Mat. 26. 36, &c. Mark 14. 33. and Luke 22. 42, &c.
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Jesus seized and bound with Cords.

Pfal. 58. 1, &c. and 70. 10, 11. Thren. 3. 52. and 4. 20.	Mat. 26. 50, &c. and 27. 2, &c. Mark 14. 46, &c. and
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PROPHECY'D

ACCOMPLISH'D

and 15. 1. Luke
22. 52, &c. John
18. 12.

*Jesus forsaken by his Disciples, and
forsworn by Peter.*

Pfal. 21. 12. and 68, 9, 21. and 87. 9, &c. and 141. 5. Isa. 8. 14. and 63. 5. Dan. 9. 26. Zach. 13. 7.	Mat. 26. 31, &c. Mark 14. 27. &c. Luke 23. 31, &c. John 16. 32. and 18. 17, &c.
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*Jesus accused by false Witnesses, is
silent.*

Pfal. 26. 12. and 34. 11, &c. and 41. 6, &c. and 63. 1, &c. and 108. 1, &c. and 119. 2, 3. and 139. 1, &c. Isa. 53. 7.	Mat. 26. 59, 60. Mark 14. 56, &c. Mat. 26. 62, 63. and 27. 12, &c. Mark 14. 60, &c. and 15. 4. 5. Luke 23. 8, &c. 2 Pet. 2. 23.
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Jesus affronted.

Pfal. 21. 7, &c. and 34. 16. and 55.	Mat. 27. 27, &c. Mark 15, 16, &c. Luke
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PROPHESY'D

ACCOMPLISH'D

1, &c. and 68. 1,
&c. and 73. 22,
23. and 78. 12.
and 87. 16. and
88. 39, &c. and
142. 3, 4. Wisd.
2. 19. Isa. 53. 4.
Thren. 3. 30, 61.

Luke 18. 31, 32.
and 23. 11. John
19. 1, &c. Rom.
13. 3.

Jesus spit on, and buffeted.

Pfal. 34. 15. and
68. 27. Wisd. 2.
18, 19. Isa. 50.
6. and 53. 3, &c.
Thren. 3. 30.

Mat. 20. 18, 19.
and 26. 67, 68.
and 27. 26, 30.
Mark 10. 33, 34.
and 14. 65. and
15. 15, 19. Luke
18. 31, 32. and
22. 63, 64. John
18. 22. and 19.
1, &c.

*Jesus sold, and his Price bought the
Potter's Field.*

Judas the Traitor's Death.

Pfal. 68. 25, &c.
108. 4. Amos 2.
6. Zach. 11. 12,
13.

Mat. 26. 14. and
27. 3, &c. Mark
14. 10, &c. Luke
22. 5, &c. John
17. 12. Acts 1. 16

Jesus

*Jesus taken and condemn'd by the Jews
and Gentiles.*

PROPHECY'D	ACCOMPLISH'D
Pfal. 2. 2. and 21. 17. and 40. 6, &c. and 68. 13. and 93. 21. Wisd. 2. 19, 20. Isa. 53. 8. Jer. 11. 9.	Mat. 20. 18. and 26. 66. and 27. 3, 26. Mark 10. 33. and 14. 64. and 15. 15. Luke 23. 6, 24, 25. John 19. 13, &c. Acts 4. 24, &c.

Jesus crucified.

Gen. 26. 6, &c. Exod. 12. 1, &c. Num. 21. 6, &c. Psal. 21. 17. Isa. 53. 5. Ezek. 9. 4, &c. Zach. 12. 10. and 13. 6.	Mat. 20. 19. and 26. 2. and 27. 22, &c. and 28. 5. Mark 15. 13, &c. and 16. 6. Luke 23. 21, &c. and 24. 20. John 3. 14, 15. and 8. 28. and 12. 32, 33. and 19. 6, &c. Acts 2. 36. and 4. 10. and 5. 30. and 10. 39. and 13. 29. 1 Cor. 1. 23. and 2. 2, 8. and
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PROPHESY'D

ACCOMPLISH'D

and 5. 7. 1 Cor.
13. 4. Gal. 2.
19. and 3. 1, 2.
and 6. 14. Philip.
2. 8. Heb. 12. 2.
Apoc. 1. 7. and
7. 2, 3. and 11.
8. The *Samari-*
tan Letter *Thau*
in *Ezekiel*, is a
Symbol of the
Cross of Christ.

Jesus crucified between two Thieves.

Isa. 53. 12.

Mat. 27. 38. Mark
15. 27. Luke 23.
33. and 22. 37.
John 19. 18.

Jesus hanging on the Cross, is mocked.

Psal. 3. 1, 2. and
21. 7, &c. and
34. 14, &c. and
68. 18, &c. and
108. 25. Thren.
3. 14, &c.

Mat. 27. 39, &c.
Mark 15. 28, &c.
Luke 23. 35, &c.

Jesus

Jesus dies praying for his Executors.

PROPHECY'D	ACCOMPLISH'D
Pfal. 34. 11, &c. and 108. 1, &c. Isa. 53. 12.	Luke 23. 34.

His Garments divided by Lots.

Pfal. 21. 17, &c.	Matth. 27. 35. Mark 15. 24. Luke 23. 34. John 19. 23, 24.
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The Sun darkened, and the Earth quaked at Jesus's Death.

Pfal. 17. 5, &c. A- mos 8. 8, &c. Agg. 2. 7, &c. Zach. 14. 6, &c.	Mat. 27. 45, 51. Mark 15. 33. Luke 23. 44. Heb. 12. 25, &c.
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Eusebius applies this to Jesus, *Et erit in Die illa*, says the Prophet, *non erit Lux, sed Frigus & Gelu*, *Dem. lib. 10.* because the Night, in which Jesus was apprehended, was cold (*Joh. 18. 18.*) Then he gives it an Allegorical Sense, *viz.* there was Light and Darkness given to the *Jews*, and they preferred Darkness to

to the Light; and the Cold was a Symbol of their Supineness and Tardiness in heavenly Matters, which Christ had foretold, *Mat. xxiv. 12.* The Prophet goes on, *Et erit Dies una, quæ nota est Domino, non dies, neque nox; & in tempore vesperi erit Lux.* For, when Christ was nail'd to the Cross, it grew so dark, that it was not Day-light; neither was it Night, for the Sun was in the Meridian; but in the Evening after the 9th Hour, the Darkness dispersed, and it grew Light; *& erit in die illa, exhibunt aquæ vivæ de Hierusalem,* where the Promulgation and Propagation of the Doctrine and Law of Christ is signified, *John iv. 13, 14. and x. 16.* This Chapter of *Zachary* is also attributed to the Messiah by the ancient Jews, *Beresith Rabba, Midrascoth Thehillim* and *Ruth*; and the wonderful Defection of the Son is also warranted by the Gentiles, *Thallus, Phlegon*, the *Roman Records*, and the *Chinese People*, much given to Astronomy.

CH A P. X.

Jesus dying calls on his Father.

PROPHECY'D	ACCOMPLISH'D
Pfal. 3. 2, &c. and 17. 7, 8. and 21. 1, &c. and 68. 1, &c. and 87. 1, &c. and 141. 1, &c. Thren. 3. 18, 55, 56.	Mat. 27. 46, &c. Mark 15. 34, &c. Luke 23. 46. Heb. 5. 7.

Vinegar and Gall given him.

Pfal. 68. 22. Thren. 3. 5, &c.	Mat. 27. 34, 48. Mark 15. 23, 36. Luke 23. 36. John 19. 28.
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The Death of Jesus.

Pfal. 17. 5, &c. and 21. 15, &c. and 34. 7, &c. and 87. 3, &c. and 88. 39, &c. Wisd. 2. 18, &c. Isa. 53. 7, &c. Jer. 11. 19. Thren.	Mat. 16. 21. and 17. 22. and 20. 18, 19. and 27. 50. Mark 8. 31. and 9. 30. and 10. 34. and 15. 37. Luke 9. 22. and 18. 33. and 23.
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PROPHECY'D

ACCOMPLISH'D

3. 6, 43, 53. Dan.
9. 26. Zach. 12.
10. and 13. 6, 7.

23. 46. John 19.
3c. Acts 2. 22,
23. and 3. 13,
&c. and 5. 30.
and 7. 52. and
8. 30, &c. and
10. 39. and 13.
27, &c. Rom. 5.
10. and 6. 3, 4.
Philip. 2. 8. 1
Theff. 2. 14, 15.
Heb. 2. 9, 10.
Jam. 5. 6. Apoc.
5. 6, &c. and
13. 8.

We have also many Types of Christ's Death, some of which are *Abraham's* Sacrifice for his Son *Isaac*, the Paschal Lamb or the *Red Cow*, compared to *Heb. 7. 26.* and *9. 13, 14.* and the *Death* of the High Priest, for *Moses* ordain'd in some Cities a Place of Sanctuary for those, who had by chance committed Murder, whence they could not be taken till the Death of the High Priest; which is a Type of those in

Sin, who shall want Glory as long as they partake not of the fruit of the Death of Christ, by whose benefit they shall renew it, *Philo Jud. de Exulibus.*

The Legs of Jesus not broken.

PROPHECY'D

ACCOMPLISH'D

Exod. 12. 43, &c.
Num. 9. 9, &c.

| Isa. 19. 31, &c.

His Side is pierced.

Zach. 12. 10.

| John 19. 33, Apoc.
1. 17.

He is embalmed by Joseph and Nicodemus.

Isa. 53. 9.

| Mat. 27. 57, &c.
Mark 15. 42,
Luke 23. 50, &c.
John 19. 38, &c.

The Sepulcher of Jesus.

Isa. 11. 10. and 53.
9. Thren. 3. 53.
Soph. 3. 8. ac-
cording to the
LXX.

| Matth. 27. 59, 60.
Mark 15. 46.
Luke 23. 52, 53.
John 19. 41, 42.
Cyrill. Hierosol.
Catech. 14. Scateri

PROPHECY'D

ACCOMPLISH'D

*teri Scriptores
Ecclesiastici.*

*His Descent into Hell and bringing
thence the Patriarchs.*

Pfal. 67. 5, &c. and
106. 10, &c. and
141. 7, 8. Eccl.
24. 45. Isa. 25.
7, 8. and 42. 6,
7. and 49. 8, 9.
and 53. 12. Ose.
6. 3, 4. and 13.
14. Zach. 9. 11,
12.

Mat. 12. 39, 40.
and 27. 52, 53.
John 12. 32.
Rom. 10. 6, 7.
Eph. 4. 8, 9. Col.
2. 15. Heb. 2.
14. 1 Pet. 3. 18,
&c. and 4. 6.

His Resurrection.

Pfal. 3. 6. and 15.
9, &c. and 29. 1,
&c. and 40. 9,
&c. and 48. 16.
and 55. 12, 13.
and 70. 20. and
87. 5. and 114.
3, &c. and 141.
7, 8. and 142. 11,
12. Isa. 25. 8.
Ose. 6. 3, 4. and

Mat. 12. 39, 40.
and 16. 4, 21.
and 17. 9, 22.
and 20. 17, &c.
and 26. 32. and
27. 52, 53, 62,
&c. and 28. 5,
&c. Luke 24. 45,
46. John 2. 19,
&c. and 10. 17,
&c. and 20. 14,
&c.

PROPHECY'D

13. 14. Jonas 2.
1, &c. Soph. 3. 8.

ACCOMPLISH'D

&c. Acts 1. 1,
&c. and 1. 21,
22. and 2. 24,
&c. and 3. 15.
and 4. 33. and
10. 40, 41. and
13. 30, &c. Rom.
4. 24, 25. 1 Cor.
15. 3. 1 Pet. 3.
18, &c. *& pas-*
sim in Evang. &
Epist. and tho'
it may be object-
ed, that others
have liv'd again;
I answer, none
did by their *own*
power.

Jesus absolves Man from Sin.

Gen. 3. 15. Isa. 1.
18. and 4. 3, 4.
and 25. 7. and
27. 9. and 42. 6.
and 43. 24, 25.
and 44. 22. and
49, 8, 9. and 52.

Mat. 9. 2, &c. and
9. 10, &c. and
16. 19. and 26.
27, 28. Luke 4.
16, &c. and 7.
44, &c. and 24.
45, &c. John 20.
22,

PROPHECY'D

ACCOMPLISH'D

15. and 53. 11.
and 61. 1, &c.
Jer. 31. 31, &c.
and 33. 6, &c.
50. 20. Ezek. 11.
17, &c. and 36.
25, &c. Dan. 9.
24. Mich. 7. 18,
&c. Zach. 3. 8,
9. and 13. 1.

22, 23. Acts 5.
30, 31. and 10.
43. and 13. 38,
39. and 26. 15,
&c. Rom. 3. 24,
&c. and 4. 24,
25. and 5. 9, &c.
and 7. 6. and 11.
25, &c. 1 Cor.
6. 11. and 15. 3.
Gal. 2. 16. Eph.
1. 7. Col. 2. 13,
14. Tit. 2. 13,
14. Heb. 1. 3.
and 2. 17, 18.
and 7. 25. and
8. 8, &c. and 9.
13, &c. and 10.
10, &c. and 13.
12. 1 Pet. 1. 2.
and 3. 18. 1 Joh.
1. 7, 9. and 2. 1,
2, 12. and 4. 10.
Apoc. 1. 5.

Jesus takes upon himself the sins of Men.

Isa. 53. 4, &c. Thren.
4. 20.

John 1. 29. 2 Cor. 5.
21. Gal. 3. 13. 1
Pet. 2. 24. 1 John
3. 5. *He*

He sheds his Blood for Man's Redemption.

PROPHECY'D	ACCOMPLISH'D
Gen. 49. 11. Job 19. 25. Psal. 13. 7. and 33. 23. and 106. 2, &c. and 110. 9. and 129. 7, 8. Isa. 42. 6, 7. and 43. 1. and 44. 22, 23. and 45. 17. and 49. 7, &c. and 50. 1, 2. and 52. 1, &c. and 59. 19, &c. and 63. 11, &c. Jer. 31. 10, 11. Zach. 9. 11.	Mat. 20. 28. and 26. 28. Luke 1. 68. and 24. 21. John 6. 54, &c. and 8. 31, &c. and 12. 32. and 20. 28, Rom. 3. 24, &c, and 5. 9. 1 Cor, 1. 30. and 7. 22, 23. Gal. 1. 3, 4, and 3. 13. and 4, 4, 5. Eph. 1. 7. and 2. 13. Col. 1. 14. and 1 Tim. 2. 5, 6, 13, 14. Heb. 2. 14, 15. and 9. 11, &c. 1 Pet. 1. 18, 19. Apoc. 5. 9. and 7. 14. and 22. 14.

Jesus instituted Baptism.

Psal. 50. 9. Isa. 1. 16. and 12. 3. and 52. 15, Ezek.	Mat. 3. 11. and 28. 18, 19. Mark 16. 15, 16. Acts 2. 38,
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PROPHESY'D

ACCOMPLISH'D

36. 25, &c. 47.
8, &c. and 13. 1.
and 14. 8.

38. 41. and 8. 12,
&c, 35, &c. and
9. 18. and 10. 47,
48. and 19. 3, &c.
Rom. 6. 3, 4. 1
Cor. 1. 13, &c.
and 6. 11. Gal.
3. 27. Eph. 4. 5.
and 5. 25, &c.
Col. 2. 12. Tit.
3. 5. Heb. 10. 22.
1 Pet. 3. 20, 21.

Jesus ascends to Heaven.

Pfal. 23. 7, &c. and
46. 6, &c. and
67. 5, &c. Prov.
30. 4. Isa. 52. 13.
Dan. 7. 13, 14.
Zach. 14. 14.

Mark 16. 19. John
3. 13. and 6. 63.
and 16. 16, 28.
and 20. 17. Acts
1. 1, &c. and 2.
33. and 3. 21.
and 5. 31. Eph.
4. 8, &c. Philip.
2. 9, &c. 1 Pet.
3. 20, 21.

Jesus

Jesus sits at the Right-hand God.

PROPHECY'D	ACCOMPLISH'D
Pfal. 15. 10, 11, and 109. 1, &c.	Mat. 22. 41, &c. and 26. 64. Mark 16. 19. Acts 2. 32, &c. and 7. 55. Rom. 8. 33, 34. Eph. 1. 20. Col. 3. 1. Heb. 1. 3, &c. and 8, 1. and 10. 12, 13. and 12. 2, 1 Pet. 3. 21, 22,

Jesus sends the Holy Ghost upon his Disciples.

Isa. 32. 15. and 44. 3. and 59. 21. Ezek. 36. 26, 27. and 39. 29. Joel 2. 28, 29. Zach. 12 10.	Luke 24. 49. John 7. 37, &c. and 14. 16, &c. and 15. 26. and 16. 7, &c. and 20. 22. Acts 1. 4, &c. and 2. 1, &c. and 8. 15, &c. and 10. 44, 45. Rom. 5. 5. 1 Cor. 3. 16. Gal. 4. 6. 1 John 4. 13. <i>The</i>
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The Church of Jesus.

PROPHECY'D

ACCOMPLISH'D

Pfal. 2. 6. and 47.
1, &c. 68. 36,
37. and 86. 1,
&c. and 117.
22. and 149.
1. Isa. 2. 2, &c.
and 24. 23. and
28. 16, &c. and
33. 20, &c. and
43. 19, &c. and
49. 14, &c. and
54. 1, &c. and
60. 1, &c. and 62.
1, &c. and 65.
17, &c. and 66. 2.
2, 23. Jer. 3. 14,
&c. Osea 2. 14,
&c. Soph. 3. 14,
&c. Zach. 2. 4, 5.

Mat. 16. 18, 19.
Acts 20. 28.
1 Cor. 3. 11.
and 12. 28. Gal.
4. 26, 27. Eph.
2. 19, &c. and
5. 22, &c. Col.
1. 18, 24. 1 Tim.
3. 14, 15. Heb.
12. 22, 23. 1 Pet.
2. 4, &c. Apoc.
3. 12. and 4. 1,
&c. and 21. 2,
&c. 9, &c.

The Church of Christ is the true Church.

Pfal. 88. 6. Soph.
3. 13. Zach. 8.
3:

Mat. 16. 18. Eph.
5. 25, &c. 1 Tim.
3. 14, 15. Apoc.
14. 5. and 21.
9, &c.

The

The Priests of Jesus.

PROPHECY'D	ACCOMPLISH'D
Isa. 61. 6. and 62. 6. and 66. 20, &c. Jer. 18. 13. and 33. 17, &c. Mal. 2. 7.	Acts 14. 22. and 15. 2, &c. 1 Tim. 3. 2, &c. and 5. 17. Tit. 1. 5, &c. Jam. 5. 14. 1 Pet. 2. 5, 9. Apoc. 1. 6, 7. and 5. 10. and 20. 6.

The Apostles, Pastors and Doctors of Jesus.

Isa. 30. 20, 21. and 62. 6. Jer. 3. 15. and 23. 1, &c.	Mat. 10. 5, 6. Joh. 21. 15, &c. Acts 13. 1. and 20. 28. Tim. 3. 2.
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The Promulgation of the Gospel.

Psal. 17. 45. and 67. 12. Isa. 2. 3. and 12. 3, &c. and 40. 9, &c. and 41. 27. and 52. 7, &c. and 53. 1. and 66. 19, 20. Nah. 1. 15.	Mat. 10. 7, 27. and 24. 14. and 26. 13. and 28. 19, 20. Mark 6. 12, 15, 20. Luke 9. 6, 60. and 10. 8, 9. and 16. 16. and 24. 46, 47. Acts 2. 14, &c. and 4. 1,
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PROPHESY'D

ACCOMPLISH'D

4. 1, &c. and
5. 21, &c. and
8. 4, &c. and 9.
20. and 10. 42.
and 11. 20, &c.
and 18. 24, &c.
Rom. 1. 1, &c.
and 10. 14, &c.
and 15. 19, 20.
1 Cor. 1. 21, &c.
2 Cor. 1. 19. and
8. 18. Eph. 1. 13.
and 4. 11. Philip.
1. 12, &c. and
4. 23. Col. 1. 5,
&c. 1 Tim. 3.
16. 1 Pet. 1. 12,
25. 1 Joh. 1. 1,
&c. *passim*.

The Disciples Witnesses of Jesus.

Isa. 43. 10, 12.
and 44. 8.

Mat. 10. 18. Luke
24. 45, &c. Joh.
1. 6, &c. and
12. 17. and 15.
26, 27. and 19.
34, 35. Acts 1.
8. and 1. 21, 22.
and 2. 32. and
5. 31,

PROPHECY'D

ACCOMPLISH'D

5: 31, 32. and
10. 39, &c. and
22: 14, 15, 20.
2 Tim. 1. 8.
1 Pet. 5:1. 1 Joh.
1. 1, 2. Apoc.
1. 1, 2, 9. and
2. 13.

The Martyrdom of his Disciples.

Psal. 33. 18, &c.
and 43. 11, &c.
and 65. 10, &c.
and 78. 1, &c.
and 123. 1, &c.
Thren. 4. 19,
20. Zach. 13. 7.

Mat. 10. 16, &c.
and 23. 34, &c.
and 24. 9, 10.
Act. 4. 1, &c.
and 5. 40, 41.
and 6. 12. and 7.
57, &c. and 8.
1, 3. and 9. 15,
16. and 12. 1,
&c. and 14. 18.
and 16. 19, &c.
and 21. 30, 33.
and 22. 24, 25.
and 23. 1, 2.
Rom. 8. 35, 36.
1 Cor. 4. 9, &c.
and 15. 31, 32.
2 Cor. 1. 5, 6.
and 4. 8, &c.
3 and

PROPHECY'D

ACCOMPLISH'D

and 6, 4, &c.
and 11. 23, &c.
Gal. 6. 17. Col.
1. 24. 1 Thess.
2. 14; 15. Heb.
10. 32, 33.

The Concord of his Disciples.

Jer. 32. 38, 39.	Mat. 22. 34, &c.
Ezek. 11. 19,	Luk. 13. 34, 35.
20. Eph. 3. 9.	Acts 1. 14. and
	2. 44, 46. and
	4. 32.

The Calling of the Gentiles.

Gen. 12. 1, &c.	Mat. 2. 1, &c. and
and 22. 15, 18.	3. 9. and 8. 5,
and 49. 10. Deut.	&c. and 10. 18.
28. 43. and 32.	and 12. 17, &c.
21. 1 Kin. 2. 3,	and 15. 21, &c.
&c. 2 Kin. 22.	and 21. 40, 41.
44. Psal. 2. 8.	and 24. 14. and
and 17. 44. &c.	28. 19. Mark
and 21, 28, &c.	16. 15, &c. Luk.
and 44. 17. and	2. 30, &c. Joh.
46. 9. and 66.	1c. 16. and 11.
5. and 67. 32,	51, 52. Acts 2.
33. and 71. 8,	5, &c. and 8.
&c. and 81. 8.	27, &c. and 9.
	15,

PROPHECY'D

and 85. 9. and
86. 2, &c. and
95. 3, &c. and
97. 3, 4. and
101. 16. and
109. 2. and 116.
1. Isa. 2. 2, 3.
and 11. 9, 10.
and 18. 7. and
19. 18, &c. and
25. 6, &c. and
54. 1, &c. and
55. 4, 5. and
59. 19. and 60.
3, &c. and 62.
2, 11, 12. and
65. 1. and 66.
18, &c. Jer. 3.
17. and 4. 2. and
1, 6. 19, &c.
and 31. 34.
Thren. 4. 20.
Ezek. 27. 24.
Ose. 1. 10. and
2. 24. Joel 2.
28. Amos 9. 11,
12. Mich. 4. 1,
&c. Soph. 2. 11.
and 3. 9, 10.
Agg. 2. 7, 8.

ACCOMPLISH'D

15, 29. and 10.
21, &c. and 11.
1, &c. and 13.
12, 45, &c. and
14. 23, &c. and
15. 3, &c. and
16. 14. and 18.
5, 6. and 21.
18, &c. and 22.
21. and 26. 1,
20. and 28. 28.
Rom. 1. 5, 13.
and 3. 29, 30.
and 4. 16, &c.
and 9. 24, &c.
and 10. 17, &c.
and 11, 11. &c.
and 15. 8, &c.
and 16. 4, 25,
26. 1 Cor. 1. 26.
Gal. 1. 15, 16.
and 2. 2, &c.
and 3. 8, 14.
and 4. 22, &c.
Eph. 2. 11, 12.
and 3. 1, &c.
Col. 1. 23, 27,
28. and 3. 9,
&c. 1 Thess. 2.
26. 1 Tim. 2.
7,

PROPHESY'D

ACCOMPLISH'D

Zach. 2. 10, 11.
and 8. 20, &c.
and 9. 10. and
13. 8. and 14.
16. Mal. 1. 10,
11.

7. and 3. 16.
2 Tim. 1. 11.
and 4. 17. 1 Pet.
2. 10. Apoc. 7.
9. and 10. 10,
11. and 14. 6.
and 15. 4. and
21. 23, 24.

Immorality expelled by Christianity:

Isa. 11. 6, &c. and
35. 6, &c. 40. 4.
and 65. 25. Jer.
32. 39, 40.

Mat. 5. 20, &c.
Rom. 12. 14,
&c. 1 Cor. 4. 12,
13. and 6. 7,
&c. 1 Pet. 2. 21,
&c. and 3. 8,
&c.

The Subversion of Idols.

Isa. 2. 17, &c. and
17. 7, 8. and 19.
1. and 30. 22.
and 31. 7. and
46. 1, 2. Ose.
2. 16, &c. and
14. 9. Mich. 5.
12, 13. Soph. 1.
4, &c. and 2.
11. Zach. 13.
1, 2.

Acts 19. 24, &c.
Euseb. de vit.
Const. M. lib.
3. cap. 54, &c.
and cap. 57.
and lib. 4. c. 23.
25. *Orosius lib.*
7. c. 28. *Niceph.*
lib. 7. c. 46, &c.
49. *Imp. Const.*
Aug.

PROPHESY'D

ACCOMPLISH'D

Aug. ad Magdalianum Cod.
Theod. lib. 16.
Tit. 10. & ad Taurum, *ibid.*
Theodoret. hist. Eccl. lib. 5. c. 21.
Idatius in Fastis Consularibus, *Theod. Aug. 11. & Cynegio*,
Coss. Zosimus, hist. lib. 4, &c.

The Obstinacy, Blindness and Perfidy of the Jews.

Deut. 28. 15, &c.
and 32. 28, 29.
Psal. 17. 44. and
68. 24, &c.
Wisd. 2. 21, 22.
Isa. 1. 3, 4. and
5. 13. and 6. 8,
&c. and 29. 9,
&c. and 42. 19,
&c. and 53. 1,
&c. and 65. 2,
&c. Jer. 5. 21,
23. and 8. 7,

3

Mat. 13. 13, &c.
and 15. 7, 12,
&c. and 23. 16,
&c. Mark 4. 11
12. Luke 2. 34
and 8. 10. and
8. 39. John 12.
37, &c. Acts
28. 22, &c. Rom.
10. 16, 20, 21.
and 11. 7, &c.
2 Cor. 3. 12, &c.
1 Pet. 2. 7, 8.
&c.

PROPHECY'D

ACCOMPLISH'D

&c. Ezek. 12. 1, |
2, &c. Ose. 4, &c. |

Of this Verity, *Jofephus*, in his Jewish Wars, *lib. 6. c. 37. lib. 7. c. 4, 8, 30, 43.* and *Thalm. part. Nezichin lib. 1. part. 2. c. 7.* &c. bear Witness; fo consequently the very *Jews*, by their Per- tinaciousness while they deny *Jefus* to be the *Messiah*, according to this Pro- phesy, prove *Jefus* to be the *Messiah*.

The Jews rejected and dispersed, and their Sacrifice abolished.

Deut. 28. 28, 29.

1 Kin. 15. 22.

Pfal. 17. 40, &c.

and 39. 7, &c.

and 49. 8, &c.

and 58. 12. and

68. 24, &c. and

109. 4. Isa. 1.

11, &c. and 2.

2, &c. and 5.

1, 2, &c. and

18. 14, 15. and

28. 14, &c. and

42. 14, &c. and

Mat. 21. 40, 41.

Mark 12. 9.

Luke 20. 15,

16. Acts 13. 40,

41. Rom. 11.

19, 20. 1 Cor.

1. 23, 28. Heb.

8. 8, &c. and

10. 4, &c.

PROPHECY'D

ACCOMPLISH'D

50. 1, &c. and
 66. 22, 23. Jer.
 5. 3, &c. and
 6. 16, &c. and
 12. 7, 8. and
 31. 31, 32. Dan.
 9. 26. Ose. 2.
 10, &c. and 3.
 4. and 4. 6.
 Amos 5. 18, &c.
 Zach. 11. 9.
 Mal. 1. 10, 11.

The *Midrasch Theillim* says, the *Israelites* have lost their Priesthood, which is gone to the *Gentiles*; and the present *Jews* confess they have no Priest, because they can't prove their Race from *Levi*, having no *Genealogies*; so, tho' they had a Temple, they could have no *Sacrifice* without a Priest.

The Destruction of Hierusalem.

Deut. 28. 29, &c.	Mat. 23. 38. Luke
and 32. 25, 26.	19. 41, &c.
Psal. 68. 25, &c.	<i>Joseph. de Bell.</i>
Isa. 25. 1, 2.	<i>Jud. lib. 7. c. 47.</i>
	<i>Sueton.</i>

PROPHESY'D

ACCOMPLISH'D

Jer. 19. 10, 11.
Dan. 9. 26. Zach.
13. 6, &c. and
14. 1, &c.

Suetonius in Tito
c. 5. Joan. Xi-
philinus Epit.
Dion. in Vef-
pasiano.

The Everſion of the Temple.

3 Kings 9. 6, 7.
Dan. 9. 26, 27.
Oſe. 3. 4.

Mat. 24. 1, &c.
Mark 13. 1, &c.
Luke 21. 5, &c.
Joſephus de bel-
lo Jud. lib. 7.
c. 26. Joan.
Xiphilin. ut ſu-
pra in Tito.

The Jews cannot expect to renew the
City and Temple.

Iſa. 5. 25. and 25.
2. Jer. 19. 11.
Dan. 9. 26, 27.
Amos 5. 1.

Mat. 23. 38.
Amianus Mar-
cellinus, lib. 23.
de Juliano A-
poſtata; Joan.
Chryſoſt. Orat.
3. in Judeos
and others that
treated of Jews,

Jesus the Judge.

PROPHECY'D	ACCOMPLISH'D
Pfal. 44. 4, &c. and 71. 1, &c. and 97. 8, 9. Isa. 2. 3, 4. and 11. 1, &c. and 13. 9, &c. and 33. 22. and 42. 1. and 49. 25. and 51. 5. and 66. 15, &c. Jer. 23. 5, 6. Ezek. 34. 17, &c. Dan. 7. 9, &c. Joel 2. 1, &c. Mich. 4. 1, &c. Soph. 3. 8, &c.	Mat. 9. 2, &c. and 16. 17, 19, 27. and 25. 31, &c. John 5. 22, &c. and 8. 3, &c. Acts 10. 42. and 17. 31. Rom. 14. 10. 2 Thess. 1. 7, &c. 2 Tim. 4. 8. and in many other Pla- ces of the <i>New</i> <i>Testament.</i>

His Disciples are Judges.

Wisd. 3. 7, 8.	Mat. 19. 28. Luke 22. 18, &c.
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All the Power of Jesus is from his Father.

Dan. 7. 13, 14.	Mat. 28. 18. John 13. 3. and 17. 1, 2. Heb. 1, 2. and 2. 8.
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Jesus

Jesus the Saviour.

PROPHECY'D.	ACCOMPLISH'D.
Pfal. 71. 1, &c. and 73. 12. and 97. 1, &c. and 117. 21, &c. Isa. 12. 2, 3. and 19. 19, 20. and 25. 8, 9. and 33. 22. and 35. 4, &c. and 45. 8. and 46. 12, 13. and 49. 6, 25. and 51. 5. and 52. 10. and 66. 16. and 62. 1, 11. and 63. 8, 9. Jer. 23. 5, 6. Joel 2. 31, 32. Hab. 3. 13, 18. Zach. 9. 9.	Mat. 1. 21, &c. and 18. 11. and 27. 39, &c. Luke 1. 69, &c. and 2. 10, 29, 30. and 3. 4, &c. John 3. 14, &c. and 4. 22, 42. and 5. 34. and 10. 9. and 17. 1, 2. Acts 4, 10, &c. and 5. 30, 31. and 13. 23, 47. and 28. 28. Rom. 5. 9, 10, Eph. 2. 5. and 5. 23. Phil. 3. 20. 1 Tim. 1. 15. Tit. 1. 4. and 2. 13. and 3. 4, &c. Heb. 2. 10. and 5. 8, 9. and 7. 25. and 9. 28. 2 Pet. 1. 1, 11, and 2. 20. and 3. 2, 18. 1 Joh. 4. 9, 14.

CHAP. XI.

Where various Types of Jesus are collected from the Old Testament.

HAVING thus absolved the Parallel of the most weighty Predictions of Jesus Christ, the *Messiah*, we will also in brief expound some of his Types, the other kind of Prophecy mentioned above.

The first of which Types was *Adam*^a, who was, according to the Evangelist *Luke*^b, a Child of God, was created on the sixth Day, according to God's own Image, from the Virgin Earth, and was made Master of all things on Earth^c: So Christ was the Son of God, made to his own Image and Likeness^d, born of a Virgin, and ordained Master of all Things^e, and died on the 6th Day. Did not also the Marriage of *Adam* and *Eve* typify Christ's Union with his Church^f? And

^a Rom. 5. 14, 18, 19. 1 Cor. 15. 20, &c.

^b 3. 38.

^c Gen. 1. 28.

^d Col. 1. 15. Heb. 13.

^e Mat.

28. 18.

^f Eph. 5. 31, 32.

as by *Eve's* Persuasion Man sinned, so by *Mary's* Fruit he is redeemed: as *Adam* brought Death into the World by the Tree, so Christ Jesus brought Life for all Mankind by the Tree of the Cross: as *Adam* tasted the Fruit of Good and Evil, so did Jesus: as *Adam* sinned naked, so Christ died naked for our Sins: as he was expelled Paradise for Sin, so Christ, having redeemed us from Sin, ascended the heavenly Paradise: as *Eve* was born of *Adam* sleeping, so the Church was born of Christ dying: and finally, as Men were born of *Adam* and *Eve*, so they are reborn of Christ and his Church; otherwise they can't enter the Kingdom of Heaven. These are Comparisons from Contraries, having a Similitude in the *Genus*, and an Opposition in the *Species*. So *Origen in Epist. ad Rom. lib. 5.*

The History of *Cain* and *Abel* refers very much to Jesus Christ; for what means the Hatred of *Abel's* Brother,

§ Isa. 7. 15.

his

his Conspiracy against *Abel's* Life, whom he dragged out of the House to Slaughter, *Abel's* being a Shepherd, his Blood crying to God for Vengeance? What means the Curse of God on *Cain* and his Land, his banishing *Cain*, and permitting him to wander without danger signed with a certain Mark? Are not all these Types of Jesus, who was hated by the Jews his Brethren, who conspired against his Life and dragged him out of *Hierusalem* to be crucified, was he not a Shepherd of Men, and his Blood cry'd to God for Vengeance^h, who cursed the Jews, detested by Christians, and destroyed their Nation and Synagogue, so that their Sacrifice profit 'em nothing to Salvation, he has disperfed 'em, and made 'em distinguishable from others by some notable Sign, viz. Colour, Eyes that squint, distorted Jaws, Incapacity of spitting from 'em, or such like, as I have seen some; for this Comparison consult *Rupertus Abbas Tuitiensis, lib. 3, Com. in Gen. c. 6.*

^h Heb. 12. 2.

In *Noah's* very Name Christ is figured; for in *Hebrew* it sounds Consolation and Rest, which Jesus professeth of himself by the Mouth of his Apostle St. *Matthew*ⁱ: compare also the Character of *Noah* by *Moses*^k, to that of Jesus by *Luke*^l and *John*, and they will agree. *Noah* received those that fled to the Ark, and saved them from the all-destructive Flood, and none were saved that fled not to it: Thus Christ saves those, who fly to him from the Deluge of Sin and Iniquity, and none are saved, that don't crave his Protection^m; and both saved Man *per Lignum*; as there was no saving their Lives out of *Noah's* Ark, so out of the Church there's no Salvation. What meant *Noah's* cursing *Cham* for laughing at his Nakedness, and blessing his other Sons who shewed him Reverence; then Christ his reprobating the *Jews*, and turning to the *Gentiles*, who now begin to worship and adore him?

ⁱ 11, 28, 29.^k Gen. 6. 8, 9.^l 2. 40. 52.

and 4. 22. John 1. 17.

^m Acts 1. 12.

Melchisedeck, who was first called King of Justice, and then of Peace, iconiseth the *Messias*; who was born without Father, because of a Virgin; without a Mother, because the Son of God; without Genealogy, because from God, who has no Relations or Ancestors, without beginning or ending; because born of the Father from Eternity, and never to be extinguish'd or fade in Time, ⁿ which is the Similitude delivered by the Doctor of the *Gentiles* to the *Hebrews* ^o of *Melchisedeck* and *Jesus*:

The Sacrifice of *Abraham* is granted by the most ignorant, and cannot be denied by the most learned to be a true Sign of Christ.

But consider the Passages of *Joseph*, who, for being the beloved of his Father, was hated by his Brethren, who sold him for thirty Pence, and brought his bloody Garment to *Jacob*. He serv'd the Eunuch *Putiphares*, and, imprisoned with two Theives, prophesies

^p Isa. 41. 4. & *passim*. ^o 7. 2, 3.

Death to one, and Life to the other; who begged he would be mindful of him, when restored to his Dignity: He sold Corn in Time of Famine, whence he was called Saviour of the People ^p; so Christ was hated and sold for thirty Pence, and died a bloody Death between two Thieves, to the one of which, begging to be remembered by him, he promised to place him in Paradise; and by coming upon Earth he debased himself, taking the Form of a Servant; he fed the Hungry, and professed himself the Bread of Life, descended from Heaven, of which who eats worthily, shall live for ever; and was the Saviour of the World. Compare also what *Joseph* said to his departing Brethren ^q, to what Christ, going to his Father, said to his Disciples ^r. Compare *Pharaoh's* Command for all the People to fall down before *Joseph*, with what the Apostle, *Philip*. 2. 9, &c. says of Christ, and *Gen.* 49. 22. to *John* 3. 29.

^p *Gen.* 42. 6.

^q *Gen.* 45. 24.

^r *John* 14. 27.
The

The Paschal Lamb was a Type of Jesus, who was crucified on the same Day of the Week, and the same Month of the Year, that it was sacrificed on. The Place, *viz. Hierusalem*, doth also agree; for after the Ark was made, they could offer in no other Place. It was to be unblemished, so was Christ. The *Israelites* were commanded to eat it in haste, with their Shoes on, Sticks in their Hands ready for Journey; Christ was taken, condemned and put to Death in a few Hours. Both were bloody, and both were for the Safety of the People. Its Bones were not to be broken, neither were Christ's. It was unlawful to keep any of it till next Day, Christ was taken from the Cross and buried on the same Day they crucified him. *Ferment* was forbid in this Feast, and the polluted and uncircumcised were not permitted to eat; to which compare St. Paul of Christ, 1 Cor. 5. 8. When the *Israelites* had eat the Lamb, they were delivered out of the *Egyptian* Bondage, and by par-

^s *Stenchns Lugub.* in Exod. 12. 6. &c. ^t 1 Pet. 1. 19.
taking

taking of the Sacrament of Christ's Body, we are delivered from our Vices, the Devil, and the Tyranny of Death.

To these Types might be added more, as the Return of the *Israelites* from *Egypt*, as Christ did, whence that of the Prophet, *Osea* 11. 1. The fiery Pillar, the Manna, the watery Rock, were Signs of the Baptism of Christ, the Lord's-Supper, and the Water of divine Grace flowing from his Wounds to deliver us from aridity of Heart, *1 Cor.* 10. 1, &c. Did not also the Goat, cursed by the High-Priest, and loaded with the Sins of the *Israelites*, signify how Christ was loaded with the Sins of Men ^u. Was not the Brazen Serpent, exalted by *Moses* in the Desert, a Type of Christ ^x? Neither do *Moses* and *Aaron* want their Similitudes, as may be seen of *Moses*, from *Deut.* 18. 15. and to this for *Aaron*, compare *Exod.* 7. 1. and then, *Hebrews* 9. 7. to 12. *Exod.* 28. 38. to *Isa.* 53. 4, &c. To these Types could be added many more, but these suffice.

^u *1 Pet.* 2. 24.

^x *John* 3. 14.

C H A P. XII.

*Of the Nature, Strength and Use
of Prophecies.*

IN the *Prophecies* and *Types* delivered, ariseth not only a most wonderful Shade, but a perfect Description of the *Messiah*; for in them are contained *all the Signs*, by which the *Messiah* can be distinguished: Indeed there may be *one* or *two* of these *Signs* and *Prophecies* applicable to another; yet, let us search all past Ages, and we shan't find *one Person*, except *Jesus*, in whom they *all* agree. If any one objects, that these concur by chance; I will ask him to shew me such another; which is impossible: Neither could all these be feigned; for it was not one *Prophet only*, that foretold concerning him, but a *continual* and *uniform Prediction* of his coming was promulged from the Beginning.

In reading these *Prophecies*, you must collect the Truth from the whole; for

as we know a *Man*, not by an *Ear*,
 an *Hand*, &c. but by the *whole Com-*
position of his *Body*; so we are not
 to take the *Parallel* by *piece-meals*,
 judging of it from some *ambiguous*
Parts, which, taken out of their right
 Places, lose their Force, till again re-
 stored; but it is to be considered in
 the *whole*, and then one Part explains
 the other; which quadrating in *Jesus*
Christ alone, we must acknowledge him
 for the *Messiah*, according to our eighth
Proposition. Neither are some *Pro-*
phecies to be merely considered with
like Predictions, but should be com-
 pared with the *Context*, from whence
 they are taken; and thus, what seems
 impertinent *asunder*, will be of the
 greatest moment *contiguous*: therefore,
 that is required in reading them, as
 we have premised in our second *Postu-*
late; and this is rather to be observ'd,
 seeing that the true *Prophets*, incited
 by God, exceed the Bounds of com-
 mon *Narrators* or *Historians* in their
 Composition and Connection of Af-
 fairs.

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There are three Kinds of *Prophecy* in holy Writ: One that refers to *Christ* only, as *Dan. 9.* where the coming of the *Messiah* is foretold: The second has a *literal* and an *allegorical* Sense; as, *I will tell your Name, &c. Nar-rabo nomen tuum, &c. Psal. 21.* which *David* foretold *literally* of himself, and *allegorically* of *Christ*: The third, when it refers *directly* to *Christ*, and *allegorically* to another; as, *diviserunt sibi vestimenta, &c. they divided his Garments, &c.* which refers *directly* to *Christ*, and *obliquely* or *allegorically* to *David*: Of these Distinctions are many more Examples too long to insert, these being sufficient to shew the *Nature* of a *Prophecy*.

But as the *Jews* reject the *allegorical* and stick totally to the *literal* Sense of Scripture I will (omitting other Arguments that could be derived from their Rabbi's) only add this one, *viz.* that the *Jews*, while they pervicaciously reject the *allegorical* Explications, admit them to expli-

cate the *Prophecies* of *Christ* ^y, which are compleated in the *literal* Sense.

Thus having ended this *ninth Proposition*, where being shewed the Similitude of the *Prophecies* in the *Old Testament* concerning the *Messiah*, with their Accomplishment in *Christ alone*; and having demonstrated in our *eighth Proposition*, that he is the *Messiah* in whom *alone all the Prophecies* of the *Messiah* in the *Old Testament* should agree; it follows by a true Consequence, demonstrated in this *Proposition*, that *Jesus of Nazareth* is the *Messiah*: which was to be proved.

Π Ο Ρ Ι Σ Μ Α.

The Books of the Old Testament are inspired from God.

OUR third *Axiome* was, that the *Prophecy*, whose every Part had a true Event, was true; but in our *ninth Proposition*, 'tis proved, they

^y Psal. 21. 18, 19. and 62. 28. Isa. 49. 6, 7. Zach. 9. 9. and 11. 12. Dan. 9.

all happened *true* in *Christ Jesus*: therefore, what was prophesied in the *Old Testament* of *Christ* was *true*. Again, in our *sixth Proposition*, the Proof of some other *Prophecies* are manifest; but our *fourth Axiome* says, that *the Faculty of prophesying is from God alone*; therefore the *Prophecies* of the *Old Testament* are from *God alone*; therefore the *Old Testament* is *inspired from God*, which was to be proved.

PROPOSITION X.

The Christian is the true Religion.

THIS is proved from the Premises; for 'tis defined, *that the Christian Religion is that, which believes Jesus of Nazareth to be the Messiah, and the Prophecies of him to be*

be true ; but 'tis proved in our last Proposition, that he was the Messiah, and the Prophecies of him were true : therefore the Christian is the true Religion, because it hath only Truth for its Object, which is conformable to our fifth Definition, which establissheth that Religion to be true, which imposeth nothing but Truth to be believed ; therefore the Christian Religion is true : which was to be proved :

Π Ο Ρ Ι Σ Μ Α.

All Religions, but the Christian, are false.

IF the Christian Religion be true,
 “ it proposeth only what is true to
 “ be followed, of which this is one,
 “ to believe the Christian Religion to
 “ be true, all others are impious and
 “ false ; so *Peter*², and *Paul* argued¹ :
 “ but 'tis proved to have delivered
 “ only Truth for its Object: There-

¹ Acts 4. 11, 12. ² Gal. 1. 8, 9. 1 Tim. 2. 5.

“ fore

“ fore all other Religions or Sects, but
 “ the Christian, are false, which was
 “ to be proved.

The Sum of all the Book.

“ **F**IRST it was proved, that the
 “ Books of the *Old Testament*
 “ and the *New* were writ at, or about,
 “ the Time they were said to be writ-
 “ ten, and by the Authors, to whom
 “ they are commonly attributed;
 “ whence it follows, that the History
 “ of Jesus of *Nazareth* was foretold
 “ long before its Accomplishment in
 “ the *New Testament*; therefore the
 “ Books of the *Old Testament* are true,
 “ and Jesus of *Nazareth* is our Messiah,
 “ and then it must be acknowledged
 “ the Christian is the true Religion;
 “ Which Argument seems so close and
 “ resolving, that one desirous of Truth
 “ and not contumacious, cannot deny
 “ it, if he only gives as much Credit
 “ to our Demonstration, as to other
 “ Arguments of like force; which
 “ was desired in the Beginning from
 “ the

“ the courteous Reader: And as I have
 “ no other Prospect from these my
 “ Endeavours, but to manifest the
 “ Truth; so ’tis my Prayer and Wishes,
 “ that any that reads them, may find
 “ it, which is our greatest good, and
 “ ought to be the Beginning and End-
 “ ing of all Things”.

F I N I S.





